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ABSTRACT

On the instruction of the Council of Ontario Universities, the Advisory Committee on Academic Planning has conducted a planning assessment for religious studies on the graduate level. The consultants' report on graduate studies in religion emphasizes the nature of the study of religion; the present situation of religious studies in the relevant institutions; consultants' criteria of evaluation and recommendations; information and procedures; and reports on individual programs and proposals, including those at Carleton, McMaster, Ottawa, Toronto, Waterloo, Wilfrid Laurier, and Windsor. (MJM)

ED100202

Council of Ontario Universities
Conseil d-s Universités de l'Ontario

PERSPECTIVES AND PLANS FOR GRADUATE STUDIES

12. Religious Studies 1974*

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74-23

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FOREWORD

The Advisory Committee on Academic Planning (ACAP), as presently constituted, was established by the Ontario Council on Graduate Studies at the request of the Council of Ontario Universities in January, 1971. The Advisory Committee's terms of reference were directed broadly toward the effective planning and rationalization of long-term graduate development in Ontario's universities both at the level of individual disciplines and at a more general level. The Advisory Committee's activities are based on the premise that graduate work is the one area of university activity in which specialization among universities, cooperative arrangements and comprehensive planning are most necessary.

In March, 1971, concern over the rising costs for support of graduate work prompted the Ontario government to institute a general embargo on funding for any new graduate programme, that is, one which had no students enrolled on May 1, 1971. This embargo was subsequently modified to include only those disciplines in which over-expansion was felt to be potentially most serious. ACAP was to begin immediately planning studies in those disciplines which remained embargoed.

The disciplinary planning process begins with the formation of a discipline group composed of one representative from each university with an interest in graduate work in the planning area. The discipline group assists in defining the precise academic boundaries of each study, scrutinizes the data collection forms, prepares a list of potential consultants, maintains contact with the consultants during the study, and prepares a commentary on the consultants' report.

The final decision on consultants for the planning study is made by ACAP. The consultants are requested to make recommendations on programmes to be offered in Ontario, desirable and/or likely enrolments, the division of responsibility for programmes among universities, and the desirable extent of collaboration with related disciplines.

While the consultants' report is the single largest element in the final report on the planning study, ACAP considers the statement of each university's forward plans to be most significant. These forward plans are usually outlined prior to the planning study, and are used as a basis for comments from the universities concerned on the consultants' report.

On receipt of the consultants' report, and comments on it from the discipline group and the universities, ACAP begins work on its own recommendations for submission directly to the Council of Ontario Universities. COU considers the input from all sources, and prepares the position of the Ontario university community.

The following report is one of a series of disciplinary planning studies carried out by the Advisory Committee on Academic Planning and to be published by the Council of Ontario Universities. The emphasis of the report is on forward planning, and it is hoped that the implementation of COU's recommendations will help to ensure the more ordered growth and development of graduate studies in Ontario's universities.

* * * * *

Council of Ontario Universities
Conseil des Universités de l'Ontario

Report and Recommendations concerning Graduate Studies in Religious Studies

On the instruction of the Council of Ontario Universities, the Advisory Committee on Academic Planning has conducted a planning assessment for religious studies. The resultant report from ACAP is attached together with the consultants' report, the comments by the discipline group, and the comments of the individual universities. The procedures followed and the planning techniques used are described in the ACAP report and are not repeated here. It is important for the reader to read the ACAP report and attachments in order to understand the recommendations in this Report from COU.

The Council received the ACAP report and supporting documentation on September 6, 1974.

As a result of these discussions this Report and Recommendations were prepared and approved by the Council on October 3, 1974. The Report is addressed to the Ontario Council on University Affairs and the universities of Ontario.

The following principles have been adopted and will apply to this and all other COU Reports arising out of assessments.

1. Discipline assessments by ACAP should form the basis for planning by the universities of their development of graduate studies, particularly PhD programmes. On the basis of these assessments, COU should make its own recommendations on currently embargoed programmes. Each university must retain the freedom and responsibility to plan and implement its own academic development. However, the universities in embarking on a cooperative planning process have signalled their intentions of cooperating with the COU recommendations.

2. Universities generally plan their emphases in graduate study on the bases of related departments, not of single departments. Initially the sequential nature of the discipline planning assessments makes this difficult. However, by the summer of 1974 there will have been assessments of most of the social sciences, all of the physical sciences, engineering doctoral work, and a number of professional areas. On the information and recommendations then available, each university should be able to make decisions concerning its support of graduate programmes in these areas. Amendments to university responses to the individual discipline planning assessments may then be made in the wider context of a group of related disciplines and amendments to COU's original Reports on an individual discipline may be required.

3. The first concern in planning is to review the quality of graduate opportunities and of students in Ontario universities and to make judgements about how to proceed or not proceed based on quality considerations. The procedures have made use of highly qualified independent consultants who have no direct interest in the universities in Ontario. Accordingly, COU feels bound to accept their judgements about quality where they are stated clearly unless unconvinced that their conclusions about quality are consistent with their evidence. COU's recommendations in the case of programmes which are of unsatisfactory or questionable quality will call for discontinuation or the carrying out of an appraisal, if the continuation of the programme is not crucial to the province's offerings. In some cases, however, there may be a particular need for the programme and the appropriate recommendation will be to strengthen it, with an appraisal following that action. It is also possible that if there were found to be too large a number of broadly-based programmes there could be a recommendation to discontinue the weakest; in this case, an appraisal for a more limited programme might be relevant.

4. A second consideration is the scope of opportunities for graduate work in the discipline. Do the Ontario programmes together offer a satisfactory coverage of the main divisions of the disciplines?

5. Numbers of students to be planned for will depend on the likely number of applicants of high quality and in some cases may relate to an estimate of society's needs. Such estimates may be reasonably reliable in some cases and not in others. If the plans of the universities appear to be consistent with the likely number of well-qualified applicants and there is either no satisfactory basis for estimating needs or there is no inconsistency between a reasonable estimate of need and the universities' plans, then COU will take note of the facts without making recommendations on the subject of numbers.

   If the numbers being planned for by the universities are grossly out of line with the anticipated total of well-qualified students, or a reliable estimate of needs, COU will make appropriate corrective recommendations. Depending on the circumstances, these may call for a change in the total numbers to be planned for and indications of which institutions should increase, decrease, or discontinue. The recommendations in serious cases may need to specify departmental figures for each university for a time. If the numbers being planned for are insufficient, the recommendations may call for expansion, or new programmes, and may have implications for both operating and capital costs.

   Unless there are exceptional circumstances, the recommendations concerning enrolment will not call for a university to refuse admission to any well-qualified student who wishes to work in a field in which that university offers a programme and in which it has the capacity to accommodate the student.

6. The quality of graduate programmes is partly dependent on size, and for each programme, depending on how it is designed and its scope, there is a minimum size of enrolment below which quality may suffer. That number cannot be expressed for the discipline as a whole but only for individual programmes depending on their purpose, their resources and their design.

7. Universities will be expected to notify COU if they intend to depart from the COU Report in any way which they believe might have a significant bearing on the provincial plans.

8. Appraisals arising as the result of assessments are to be based on the standards but not necessarily the scope of the acceptable programmes in the province.

General observations concerning Religious Studies

1. In contrast to theology, the modern study of religion is comparative, multidisciplinary and plural in its treatment of the various religious traditions and makes use of the research methods of both the social sciences and literary studies.

2. In Western countries, an emphasis on the study of Christianity may be justified but Christianity should not be the only religion studied in depth. There is at present adequate provision for Christian studies, but greater opportunity for the study of other religions is desirable.

3. There is likely to be a mismatch between the number of new PhDs in religious studies and academic employment opportunities in the next ten years, and the overall effect of the universities' current plans will be a decrease in the provincial doctoral enrolment.

4. Universities should anticipate an increase in master's enrolment since the demand at the master's level appears to be increasing.

5. There are four universities which offer graduate work in religious studies; two of these give both the MA and the PhD. Programmes should be added in two other universities, one working only at the MA level. The quality of the work is, in general, "lively" and competent and one of the doctoral programmes is considered to be "strong".

Recommendations

It is recommended that:

1. Universities plan for a decrease in doctoral enrolment and an increase in master's enrolment.

2. Graduate work in religious studies have a greater proportion of work in the areas of sociology of religion, Islam, Judaism, Chinese religions, African religions and Canadian religion including Indian and Eskimo religions. There should also be a smaller proportion of work in the areas of modern Christian thought and philosophy of religion.

3. Cooperation for language training between universities be encouraged.

4. Carleton University proceed with its plan to initiate a master's programme in religious studies with emphasis on comparative religion, subject to favourable appraisal.

5. McMaster University continue its master's and doctoral programmes in Eastern philosophy and religion, Western religious thought and early Judaism and Christian origins, according to its plans which include a scaling down of doctoral enrolment. It is also recommended that the problem of language training for students studying Asian languages be solved by strengthening the cooperation with the University of Toronto and/or by hiring additional language specialists.

6. The University of Ottawa continue its master's programme according to its plans and continue its doctoral programme but confine the dissertation topics to (1) early Christianity and ancient Near Eastern religions and (2) modern Christianity with special reference to Canada including Indian and Eskimo religions. It is also recommended that the University discontinue its PhD programme in the areas of psychology of religion and world religions other than those of the ancient Near East.

7. The University of Toronto proceed to initiate master's and doctoral programmes in religious studies in the broad sense implied by the General Observations 1 and 2 above, and that OCGS instruct the Appraisals Committee, in carrying out its appraisal, to ascertain that the new doctoral programme will cover adequately the non-Christian aspects of religious studies.

8. The University of Waterloo not implement a master's programme in modern religious thought.

9. Wilfrid Laurier University continue its master's programme in religious studies according to its plans.

10. The University of Windsor continue its master's programme according to its plans but not offer a doctoral programme in religious studies.

11. In view of the acceptance of the recommendations by CCU and the completion of this planning assessment, the Ontario Council on University Affairs request the Minister to remove the embargo on

religious studies in accordance with the original announcement of the Minister that new graduate programmes would be embargoed until, for each discipline, a planning study has been conducted.

Notes concerning the Recommendations

Re: Recommendation 7

The sense of this recommendation is more fully explained in the text of the ACAP report following Recommendation C7 and in the consultants' report in paragraph 5.47 (p.A22) and paragraphs 1 and 4.2 (p.C-21 and C-23).

ADVISORY COMMITTEE ON ACADEMIC PLANNING

ONTARIO COUNCIL ON GRADUATE STUDIES

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REPORT TO THE COUNCIL OF ONTARIO UNIVERSITIES ON RELIGIOUS STUDIES PLANNING ASSESSMENT

July 12, 1974

PROCEDURE

On the advice of the Ontario Council on Graduate Studies, the Council of Ontario Universities on September 17, 1971, instructed the Advisory Committee on Academic Planning to conduct a formal planning assessment for religious studies.

A Discipline Group was formed consisting of a member named by each interested university. A list of members is attached as Appendix E. Professor J. Yolton held the ACAP portfolio and attended meetings when ACAP representation was necessary.

The procedure and terms of reference for the planning assessment is attached as Appendix D.

The Discipline Group began its meetings in March, 1972. In accordance with the procedure, the Discipline Group provided ACAP with a list of possible consultants. ACAP obtained the services of Professor V. A. Harvey of the University of Pennsylvania, Professor R. N. Smart of the University of Lancaster and Professor H. E. Duckworth of the University of Winnipeg. Brief curricula vitarum appear as Appendix G. Professor Duckworth played the role of the senior Canadian academic from outside the discipline in this planning assessment. The consultants held their first meeting in Toronto in March, 1973, and discussed with the Discipline Group their schedule of visits to the universities. These took place during May, June, September and November.

The draft report of recommendations was presented to the Discipline Group for informal comments on February 28, 1974, and the final report was subsequently received and distributed March 26, 1974. The universities were requested to submit comments to ACAP by May 10, and the Discipline Group by May 24, after it had seen the comments of the universities.

The Discipline Group comments plus those of the universities appear in Appendices B and C respectively. The latter includes only those comments specified by each university for publication.

The report then is based on these data, reports and comments, and sets out recommendations for COU on the plan for graduate work in religious studies in the province for the next several years.

As is required, this report is made directly to COU. It has been transmitted also to the Ontario Council on Graduate Studies and the Council of Deans of Arts and Science for information.

GENERAL INTRODUCTION

Planning Techniques

For some years now, the universities of Ontario have been committed to the belief that the quality and effectiveness of graduate study in the province can be ensured only by collective and cooperative action. This implies a mechanism for continuing consultation and agreement so that the plans of each university for each of its disciplines are concerted with those of the other universities. At any given time there will exist a plan for the development of each discipline, with agreed and understood roles for each department; since graduate education is the most advanced formal intellectual activity and is, therefore, undergoing change, it is necessary that such plans be kept under regular review and be subject to ready amendment.

The Council of Ontario Universities has assigned to the Ontario Council on Graduate Studies the task of advising it on the development of such plans and of the steps to be taken to carry them into effect. The Standing Committee which carries out these tasks for OCGS is the Advisory Committee on Academic Planning. A significant role is also played by the discipline groups, one of which is established for each subject, with a representative from each interested university. Each discipline group has the function of assisting and advising ACAP in connection with its own subject.

The above may give the impression that the planning activity is fragmented on a disciplinary basis. This would, of course, not be acceptable. Since the development of one department in a university should not be considered independently of its contribution to the rest of its university and of the influence of the university as a whole on the department, it is most important that universities as institutions play a central role in the planning process. One of the most effective ways of doing this is by indicating to ACAP the nature of institutional commitments to a department and institutional aspirations for the department.

The most significant single input to a planning assessment is the set of statements from each university of its plans for its department. When these are subjected to collective scrutiny it may be found that their totality constitutes a reasonable plan for the discipline in Ontario, but in any case this set of plans if the first approximation to the provincial plan, which the planning assessment may have to refine if there are duplicated features, lacunae in offerings, too large a total enrolment, or other reasons to recommend altering some of the university plans. The universities are also involved in that the bodies that act on ACAP reports, i.e. both COU and OCGS, are composed of universities.

The formal documents stating the responsibilities of ACAP and the Discipline Groups are Appendix F. Briefly summarized, it is ACAP's function to advise on steps to be taken to implement effective provincial planning at the graduate level, to promote the arranging of the graduate programmes of the province in order to enhance and sustain quality and to avoid undesirable duplication, and, when necessary, to carry out formal planning reviews for disciplines. A discipline group has the responsibility of

keeping under review the plans for graduate work in the discipline and making regular progress reports to ACAP in connection with graduate work in that subject. To make all this possible, it has been agreed that ACAP may communicate directly with universities and discipline groups, to request necessary information, to discuss reports, to convene meetings, and to make and receive proposals for the future.

The above information has been given in some detail because it constitutes the mechanism currently approved by COU for cooperative graduate work. It is fair to say that in 1971 there was no mutually agreed plan for graduate study in any discipline. Our task is not only to generate the first such plan for each subject but also to ensure that it is kept under continual review.

There are four fundamental components in the plan. The first is analysis of the fields of study, the formats of study which should be available to prospective students in the province. The second is an estimate of overall provincial enrolment at master's and doctoral levels based principally on the likely numbers of highly qualified applicants. In regard to considerations of manpower needs for the province of Ontario, ACAP is conscious of the unreliability of forecasts and, except in special cases, subscribes to the approach proposed in the Macdonald Report (1969):

> "The country as a whole and the provinces must be concerned about manpower requirements. This concern can be expressed in the first instance through careful survey and forecasting of manpower needs on a continuing basis. Such forecasts should be given wide circulation. It is reasonable to expect that universities will respond by creating additional opportunities for study in the areas of shortage. In addition, the universities through their counselling services have a duty to advise students about the opportunities in various fields from the standpoint not only of intellectual challenge but also of vocational prospects and social utility. The reaction of prospective students to such forecasts is likely to provide an effective control. We believe the market-place, if its trends are made explicit, offers an adequate governor to prevent serious surfeit and to encourage movement of students toward fields of opportunity."

The third component of the plan is an indication of the role to be played by each department in terms of the programme it will offer and its academic emphasis. Cooperative arrangements between departments are stressed. The fourth component consists of an examination of the enrolment plans of the universities and consideration as to whether the universities' plans and the predicted enrolment for this discipline are consistent. If not, some appropriate action should be recommended to COU. It will be seen that although there may also be other aspects, these are four necessary components in such a plan.

One must hasten to add that the future is uncertain and that to forecast intellectual trends, student interests, and employment markets five years hence is to undertake to examine many variables. Of course, this is not

a new exercise since all universities have had to make decisions about building, staff hiring, library expansion, equipment investment and so forth and have done so on a basis of similar forecasts. Perhaps sometimes the forecasts have been more intuitive than consciously recognized, but they have certainly been there. All that is new is to make such plans systematically for the province.

It will be realized that, at a minimum, the ongoing planning procedures we have indicated requires annual reporting of enrolments and annual examination of admission standards. When there are indications from these or other sources that some aspects of the plan for the discipline are not being realized, it will be necessary for ACAP to initiate a review. Such a review would usually not involve outside consultants. Whether the impetus came from a discipline group, a university or ACAP itself, comments would be sought from all concerned and the review would culminate in a report to COU recommending an amendment to the plan.

If a university notifies ACAP of its intention to depart from its accepted role (for example to enrol numbers substantially at variance with its understood plan), ACAP will review the situation in the light of any other such notifications it may have received and any other pertinent factors. The extent of any further study would depend on the situation, but if ACAP felt that the university's new plan could be a cause for concern, its first step would be to seek full discussion with the university. Normally there would already have been discussion in the discipline group and between universities and the university would have reached its intention after a careful examination of the general situation of graduate study in the discipline. Thus the ACAP decision would be straightforward and a change in plan would be recommended to COU through OCGS. If, however, ACAP still felt that there was a probability that the university's action might be found, on further study, to be potentially harmful to the system, it would probably next seek comment from other universities concerned and from the discipline group. In any case, ACAP would eventually make some recommendation to COU (through OCGS) concerning the variation.

It is difficult without a concrete case to speculate on likely recommendations, but perhaps two hypothetical situations will illustrate the extremes. If a university indicated that, without any marked change in the academic emphasis of its department, it proposed to arrange to enrol somewhere around 70 graduate students instead of about 50, and if there were changes at other universities and no potential developments which could be substantially affected, ACAP would presumably simply notify COU of the university's intention and recommend that it be recognized as an alteration in plan for the discipline. At the other extreme if a university proposed to begin a new programme designed to enrol fairly soon some 30 PhD students in a field of the discipline already well covered in other universities, it would clearly be necessary to obtain reaction from the discipline group and from other universities and perhaps even some expert advice, in order for ACAP to generate an advisory position concerning the impact of the proposal on the system and suggestions to the university concerned and to COU. As has been noted, if there had been advance inter-university discussions and agreement, this would be a positive factor in ACAP's assessment, but there is of course the possibility that the recommendation

would call for modification of the university's intention; we take that to be the obvious consequence of system planning. Of course, the university could decide to act in a manner contrary to a COU recommendation, accepting whatever consequences would result; we take that to be the basic right of university autonomy. It is understood that a university will not act in this way without the notification and review described in the preceding paragraph.

SYSTEM RECOMMENDATIONS

It is emphasized that the consultants' report (Appendix A) is an essential and integral part of this report to COU. In the main body of the ACAP report we have dealt only with those aspects of the consultants' report which appear to be particularly significant or which have led us to recommend courses of action.

We deal first with some recommendations of general application to religious studies in Ontario. As has been our custom with other disciplines we prefix our recommendations to COU with the symbol 'C' to avoid confusion with numbering in the COU report.

The history of mankind has shown the pervasive influences of religion; and thus the study of religion, involving the attempt to understand its origins and significance, has become increasingly important in modern times. The nineteenth century saw the rise of the study of religion in the modern sense, in which the techniques of historical enquiry, the philological sciences, psychology, anthropology, sociology and other human studies were brought to bear on the task of examining the history, origins and functions of religion.

The academic study of religion emphasizes neutrality and objectivity. To a considerable extent, this emphasis has arisen recently in universities of the Western world and is to be contrasted with "committed" accounts of religion which were the norm for a long time and, of course, still are the norm where religion is treated from a theological point of view. In essence, neutrality is an attempt to describe religious beliefs and practices without judging their validity. For example, phenomenology refers to the attempt to describe religious phenomena in a way that brings out the beliefs and attitudes of the adherents of the religion under investigation without either endorsing or rejecting these beliefs or attitudes.

The study of religion may thus be characterized as concerned with man's religious behaviour in relation to the transcendent, to God or the Gods and whatever else is regarded as sacred or holy. Its present-day concern is predominantly descriptive and explanatory and embraces such various disciplines as history, sociology, anthropology, psychology and archaeology. This is in contrast to the traditional orientation of religion toward truth claims which is properly the concern of theology. Because of the multi-disciplinary aspect of religious studies, the consultants strongly encourage cooperation with the relevant social science departments.

The consultants also point out that besides being multidisciplinary, the study of religion is plural. In Western countries, an emphasis on the study of Christianity may be justified but Christianity should not be the only religion studied in depth because the essence of modern religious studies is comparative.

The consultants present a convincing case for the over-production of PhDs in religious studies, especially Christian studies. The main employment for PhDs will be as teachers of religious studies in universities. On the basis of several different approaches to projections, all of which lead to the same general results, the consultants have concluded that for the next ten years the production of PhDs in religious studies will exceed any conceivable

demand including projected retirements and the establishment of new departments. Thus they conclude that, in terms of demand, it seems reasonable to produce twelve PhDs in religious studies a year. It is to be noted, however, that this field, like philosophy, may be one in which people will wish to pursue doctoral study even though they recognize the improbability of employment.

The demand for MAs in religious studies is much more difficult to calculate. The Deputy Minister of Education (Appendix H) has indicated the recent growth in the number of secondary schools offering the world religions course. The course seems to have been well received by students, teachers and the general public, a fact indicative of the current wide interest in religious matters. Teachers of such a programme are encouraged to enrol in religious studies courses offered by universities. On the assumption that this demand will materialize, the consultants recommended that the universities plan for an anticipated increase in master's enrolment. In turn the expansion at the master's level could help to ameliorate the shortage of jobs at the PhD level.

On page A10, the consultants discuss the scholarly needs of the field. They observe too much emphasis on Christian studies and modern religious thought and too little work in fields like Buddhism, Hinduism, Islam and Judaism. They also feel that far more attention should be given to religion on the Canadian scene. This refers not only to the indigenous configurations of Christianity but also to other traditions in which there are significant minorities, e.g. Indian and Eskimo religions. Of course in our society the dominance of Christian studies can be justified. However, as noted earlier, the study of religion is necessarily comparative as well as being plural and multidisciplinary. But it is necessary for programmes in the non-Christian religious traditions such as Islam, Judaism or Buddhism to have supportive resources to ensure adequate facility in the appropriate languages and to provide familiarity with the historical and cultural setting of the religion being investigated. Wtih all these requirements, it is unrealistic to expect every university to cover the field in religious studies. Furthermore the consultants stress on page A5 that no PhD programme can be viable without facilities for appropriate language learning. Thus because of the limited demand and because of the extensive supportive resources required, the consultants conclude that some restrictions should be placed on PhD programmes.

The Discipline Group suggests that religious studies be treated as a "central discipline" - i.e. a subject in which work at the master's level is a matter of institutional planning rather than discipline planning on a provincial basis. Because of the extensive supportive resources (library, language facilities) required for graduate work in religious studies, one cannot make a case for no provincial planning at the master's level. Also it is possible to conceive of a university without a religious studies master's programme in its calendar. In fact, many universities do not offer an undergraduate degree in religious studies.

Recommendation C1

> It is recommended that universities plan for a decrease in PhD enrolment and an increase in MA enrolment. (See pages A10, A11, A28, A29 and Appendix H).

The consultants suggest that in terms of demand it seems reasonable to produce twelve PhDs in religious studies a year. The over-production of PhDs is generally recognized since it is acknowledged that their main employment will be in the university.

However there appears to be an increased demand for MAs in religious studies especially as secondary school teachers. A world religions course has recently been introduced in some Ontario high schools and the number of schools offering the course continues to grow. This represents a demand for master's work in religious studies from those currently teaching the course and those planning to teach it in the high schools.

Recommendation C2

> It is recommended that graduate work in religious studies have a greater proportion of work in the areas of sociology or religion, Judaism, Islam, Canadian religion including Indian and Eskimo religions, Chinese religions and African religions. It is also recommended that there be a smaller proportion of work in the areas of modern Christian thought and philosophy of religion. (See pages A10 and A28).

The consultants discuss the scholarly needs of the field on page A10 and make general recommendations concerning the areas of graduate work in religious studies on page A28. The recommendations for individual universities reflect this desirable shift in emphasis of graduate work in religious studies.

Recommendation C3

> It is recommended that cooperation for language training between universities be encouraged. (See pages A5, A12 and A28).

The consultants note the importance of facilities for appropriate language learning especially at the PhD level. Students studying Asian religions, for example, need to be able to acquire the necessary language training in Sanskrit, Pali, etc.

UNIVERSITY RECOMMENDATIONS

Recommendation C4

> It is recommended that Carleton University proceed with its plan to initiate an MA programme in religious studies with emphasis on comparative religion, subject to favourable appraisal. (See pages A7, A15-A16 and A29).

The consultants note that the Department of Religion at Carleton University has a wide spread of scholarly interest and a well developed undergraduate base. They recommend initiation of an MA programme with an intake of 10 students a year. The University, on the other hand, proposes an intake of only 4-5 students a year and would increase this number as and if conditions warrant it. If enrolment intake does reach 10 students, one or two senior faculty appointments should be made, preferably in the area of Eastern religions.

It appears to ACAP that student demand will be in the area of comparative religion as the teaching of world religions increases in secondary schools. We also note that student demand depends to some extent on what is made available. In addition the consultants' preference for a larger enrolment seems justifiable on the grounds that a "reasonably sized group of students would be mutually stimulating". For these reasons, we urge Carleton to consider very seriously the consultants' recommendation for a larger enrolment. We observe that the consultants advising the Appraisals Committee will naturally take proposed enrolment size into account in forming their opinions of the academic adequacy of the proposal.

Recommendation C5

> It is recommended that McMaster University continue its MA and PhD programmes in Eastern philosophy and religion, Western religious thought and early Judaism and Christian origins, in accordance with its plans which include a scaling down of doctoral enrolment. It is further recommended that the problem of language training for students studying Asian languages be solved by strengthening the cooperation with the University of Toronto and/or by hiring additional language specialists. (See pages A7, A16-A17 and A29).

The consultants note that McMaster University has a flourishing PhD programme in Religious Studies. However, in view of the small number of employment opportunities forecast for graduates and the consequent overproduction of graduates in Christian studies, smaller PhD enrolment should be expected, especially in the area of Western religious thought. ACAP notes from the University response that McMaster plans to scale down its PhD enrolment to a steady state of about 40 students.

Graduate students studying Asian religions have difficulty acquiring the necessary language training in Sanskrit, Pali, etc. ACAP notes that the

University is aware of this problem and has moved to appoint a faculty member primarily to be a language instructor. Also McMaster is eager to continue developing cooperative use of the University of Toronto's language resources and we would urge that the two universities make every effort in this direction.

ACAP notes that the matter of the division of Western religious thought is an internal one for the university but that the university is considering this question.

Recommendation C6

> It is recommended that the University of Ottawa continue its PhD programme but confine its dissertation topics to two areas (1) early Christianity and Ancient Near Eastern religions, (2) modern Christianity with special reference to Canada combined with Indian and Eskimo religions. It is further recommended that the University discontinue its PhD programme in the areas of psychology of religion and world religions other than those of the Ancient Near East. It is recommended that the University continue its MA programme in accordance with its plans. (See pages A7, A17-A19 and A29).

Because of its history, the University has considerable strength in Christian studies. It also has strength in the religions of the Ancient Near East; the consultants recommend that this field be emphasized. The consultants also recommend an emphasis on modern Christianity with special reference to Canada, combined with an emphasis on Indian and Eskimo religions.

We have adopted the consultants' recommendation for the discontinuance of the two fields as areas for doctoral theses since it is based on an expert qualitative judgement and also because there is no particular reason to suggest that these fields are needed from the point of view of the provincial plan. However Ottawa can seek an immediate consequent appraisal; if it does, the appraisal should be completed by the end of the fall term of 1975, since it is our advice that Ottawa devote no additional resources to these two fields, in order to pass an appraisal. If Ottawa were to receive successful appraisal, ACAP would recommend funding since there is equally no planning reason against these fields being offered.

Recommendation C7

> It is recommended that the University of Toronto proceed to initiate MA and PhD programmes in religious studies in the broad sense used by the consultants and that OCGS instruct the Appraisals Committee, in carrying out its appraisal, to ascertain that the new doctoral programme will cover adequately the non-Christian aspects of religious studies. (See pages A1-A5, A8, A20-A22, A29, B4 and C7-C24).

The consultants recommended that the University of Toronto not begin a PhD immediately because of "structural" problems casting doubt on the viability of the project. The University response indicated changes in the situation. ACAP met with university representatives and referred a statement of the University's revised position to the consultants. The various documents are reproduced in the Toronto section of Appendix C.

It is clear that the University has the resources to establish a graduate programme which treats religious studies as comparative, interdisciplinary and plural, but the consultants and the University continue to disagree about the likelihood of the current proposal achieving this end. The University and the consultants agree that the proposal is distinct from a graduate programme in theology, but the consultants stress that there is a high probability that it will be dominated by scholars whose expertise lies in the sub-area of Christianity. Another doctoral programme which has a major emphasis on Christian studies is not needed. However, ACAP feels that the University should seize the opportunity to make use of its resources by establishing a doctoral programme which is truly comparative, interdisciplinary and plural in its treatment of religious traditions. This is a unique opportunity to broaden the discipline along the lines suggested by the consultants. Since the University and the consultants seem to agree on this objective and the disagreement is on whether or not the Toronto proposal will achieve it, it is the role of the Appraisals Committee to make the final judgement on this point, ascertaining whether or not the proposed programme and organization will cover the fields adequately and, in fact, provide a satisfactory emphasis on the non-Christian, as well as Christian, aspects of religious studies.

Recommendation C8

> It is recommended that the University of Waterloo not implement a master's programme in modern religious thought. (See pages A8, A23 and A29).

The consultants think it unwise to create a graduate programme considering the loosely coordinated structure for teaching this subject at Waterloo. Also, from a planning point of view, there is no need for another graduate programme in modern religious thought. ACAP notes that the University has accepted the consultants' recommendation. However members of faculty in religious studies might become involved in the graduate programme at Wilfrid Laurier University.

Recommendation C9

> It is recommended that Wilfrid Laurier University continue its MA programme in religious studies according to its plans. (See pages A8, A24 and A29).

The programme at Wilfrid Laurier is designed on interdisciplinary lines with an emphasis on Ancient Near Eastern studies and contemporary religious issues. The stress of Near Eastern studies is on Ancient Near Eastern religions, archaeology and Old and New Testaments. The stress of contemporary religious issues is on the twentieth century with particular reference to the North American culture and religious institutions. The consultants especially noted the strength in Near Eastern studies and archaeology. The consultants also suggest that faculty members from the University of Waterloo might be involved in the programme.

Recommendation C10

It is recommended that the University of Windsor continue its MA programme according to its plans but not offer a PhD programme in religious studies. (See pages A8, A24-A27 and A29).

The apparently unusual MA programme can be viewed as a pilot project, but it is unrealistic to plan for a PhD within the planning period. The Department proposed to centre a PhD programme on the interplay between North American culture and religion as "symbol systems" specifically, with the focus of research on how symbols operate in human society to "affect man's religious consciousness and behaviour, and how man's operative religious symbols affect his attitudes towards and involvement in human society".

RECOMMENDATION FOR COU ACTION

Recommendation C11

It is recommended that COU adopt the recommendations of this report, and, in the expectation that its members will act in accordance with them, COU inform OCUA that it has adopted these recommendations and request that the embargo on religious studies be now removed, in accordance with the original announcement of the Minister that new graduate programmes would be embargoed until, for each discipline, a planning study has been conducted.

RECOMMENDATIONS

C1

It is recommended that universities plan for a decrease in PhD enrolment and an increase in MA enrolment. (See pages A10, A11, A28, A29 and Appendix H).

C2

It is recommended that graduate work in religious studies have a greater proportion of work in the areas of sociology of religion, Islam, Canadian religion including Indian and Eskimo religions, Chinese religions and African religions. It is also recommended that there be a smaller proportion of work in the areas of modern Christian thought and philosophy of religion. (See pages A10 and A28).

C3

It is recommended that cooperation for language training between universities be encouraged. (See pages A5, A12 and A28).

C4

It is recommended that Carleton University proceed with its plan to initiate an MA programme in religious studies with emphasis on comparative religion, subject to favourable appraisal. (See pages A7, A15-A16 and A29).

C5

It is recommended that McMaster University continue its MA and PhD programmes in Eastern philosophy and religion, Western religious thought and early Judaism and Christian origins, in accordance with its plans which include a scaling down of doctoral enrolment. It is further recommended that the problem of language training for students studying Asian languages be solved by strengthening the cooperation with the University of Toronto and/or by hiring additional language specialists. (See pages A7, A16-A17 and A29).

C6

It is recommended that the University of Ottawa continue its PhD programme but confine its dissertation topics to two areas (1) early Christianity and Ancient Near Eastern religions, (2) modern Christianity with special reference to Canada combined with Indian and Eskimo religions. It is further recommended that the University discontinue its PhD

programme in the areas of psychology of religion and world religions other than those of the Ancient Near East. It is recommended that the University continue its MA programme in accordance with its plans. (See pages A7, A17-A19 and A29).

C7

It is recommended that the University of Toronto proceed to establish MA and PhD programmes in religious studies in the broad sense used by the consultants and that the Appraisals Committee be instructed, in carrying out its appraisal, to ascertain that the new programme will cover adequately the non-Christian aspects of religious studies. (See pages A1-A5, A8, A20-A22, A29 and Appendix C).

C8

It is recommended that the University of Waterloo not implement a master's programme in modern religious thought. (See pages A8, A23 and A29).

C9

It is recommended that Wilfrid Laurier University continue its MA programme in religious studies according to its plans. (See pages A8, A24 and A29).

C10

It is recommended that the University of Windsor continue its MA programme according to its plans but not offer a PhD programme in religious studies. (See pages A8, A24-A27 and A29).

C11

It is recommended that COU adopt the recommendations of this report, and, in the expectation that its members will act in accordance with them, COU inform OCUA that it has adopted these recommendations and request that the embargo on religious studies be now removed, in accordance with the original announcement of the Minister that new graduate programmes would be embargoed until, for each discipline, a planning study has been conducted.

A P P E N D I X A

REPORT OF THE RELIGIOUS STUDIES CONSULTANTS

TO THE

ADVISORY COMMITTEE ON ACADEMIC PLANNING

ONTARIO COUNCIL ON GRADUATE STUDIES

ON

GRADUATE PROGRAMMES IN RELIGIOUS STUDIES IN ONTARIO

BEST COPY AVAILABLE

H. E. Duckworth

V. A. Harvey

N. Smart

March, 1974

REPORT OF CONSULTANTS ON GRADUATE STUDIES IN RELIGION IN THE ONTARIO UNIVERSITIES

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THE NATURE OF THE STUDY OF RELIGION

1.0 Because of the peculiar history of the study of religion it is necessary to articulate our understanding of the nature of the subject. We shall proceed to do this below. Meanwhile it is worth noting that religious studies (as distinguished from traditional Christian theology and so on) is a new subject which has undergone very considerable expansion in the last decade or more - this is brought out clearly in the Welch Report (para 4.4 p.A-14). This expansion is due to various causes - e.g. the realisation of religious pluralism in the world, and the growth of interest of undergraduates, sometimes in Eastern religions especially, sometimes in the existential and metaphysical questions raised by religion and (it happens) often under-represented in modern philosophy departments. In addition some neighbouring disciplines such as sociology have become increasingly concerned with the function of religion in society, etc. Thus the 1960s saw an unprecendented growth of religious studies in North America. In addition, the change of status of previously denominational institutions has encouraged the trend to expand religious studies in Ontario. In North America 27 new doctoral programs in religion and theology were established in the period 1961-1970; and the general growth can be seen from the Welch Report table 12-4 (p.A-33).

1.1 First, studying religion involves studying religions. It may be that in a Western country, such as Canada, a greater emphasis on Christianity than other religions is justified; but in principle religious studies is plural.

1.11 Also, it is not, both for definitional and for realistic reasons, possible or sensible to isolate the study of religious traditions from the study of ideological and philosophical challenges to traditional religion - in other words a religion department is liable to pay some attention to modern Marxism and atheism, etc. However, its main concern will be with the religions.

1.2 In studying religious traditions, attention should be paid to such elements as the following - doctrines, rituals, institutions, religious experience, ethical aspects of religion, religious symbolism and so on. Naturally, a major focus will be the main texts of a given tradition.

1.21 A consequence of the need to study the various aspects of religion means that various disciplines will be used - history, obviously: sociology and anthropology; history of ideas; history of art; psychology of religion; philosophy of religion; and so on. Thus the study of religion is in principle <u>multidisciplinary</u>, as well as plural (2.1).

1.3 Since so much of the history of the study of religion has been bound up with denominational and doctrinal teaching (a legitimate concern of seminaries but not of a secular university) it is necessary to stress that religious studies should be open and as far as possible objective.

1.31 The plea for objectivity should not be misunderstood. This does not mean that students of religion should neglect the feelings and viewpoints of religious people. Objectivity does not mean treating religious people as objects. Rather it means that the person wishing to understand religious thought and behaviour should be able to empathize with the people involved. Negatively it means not confusing judgements about the value of religion with the living facts of a religion. However, we shall note below that there is a way in which value and truth questions enter into the study of religion (para. 1.5).

1.4 In studying religious history and religious traditions it is virtually inevitable that comparisons should be made - for example, between patterns of religious experience in Eastern and Western religions; or again in relation to similarities and differences in the evolution of religious insititutions (consider here the work of Max Weber). Thus the study of religion as well as being plural, multidisciplinary and objective is also in principle comparative. The aim in all this is to be descriptive rather than normative.

1.41 The comparative study of religion, however, is especially important in relation to theories of religion - e.g. to theories about the nature and function of myth, about the relationship between religion and economic development, about Freudian projectionism, etc. Comparative data are the basis for checking on the validity and plausibility of theoretical hypotheses.

1.5 Given this framework for the descriptive and open study of religion and religions, what about questions of truth? Traditionally, these have tended to be dealt with through doing theology - or normally to be more precise Christian theology. That is, it has often been assumed in Western higher education that the study of religion starts from a standpoint of commitment - usually Christian commitment.

1.51 Here we need to distinguish between institutional and individual commitment. Clearly, an individual's commitment should not debar him from teaching or studying religion (though his effectiveness will depend upon his capacity for empathy, etc.) Often commitment may help a person to get the feel of a religion, and may also be a guarantee of the seriousness of his study. But all this does not mean that the study of religion should be institutionally committed. In particular, a secular university is in an important sense institutionally uncommitted. Thus in principle the study of religion in such an institution must be open and plural.

1.52 Of course it is legitimate for non-secular institutions to canalise religious studies into Christian (or Jewish, etc.) theology. The picture of religious studies held by many people, including educators, is derived from the theology model. At pre-university level, the picture is also of committed teaching, very often, linked in particular to Bible studies. In brief, people often expect the study of religion to be normative rather than simply descriptive.

1.6 Though we have argued above that the initial main substance of the study of religion should be descriptive, the normative aspect cannot be neglected even in a secular institution. There are two main reasons for this. First, many people who study religion are concerned with its truth and value: naturally, because a serious concern with religion leads into philosophical and theological questions about its validity. Second, some theories of religion, such as Freud's, raise philosophical questions and these in turn lead on to issues of religious truth. However, in a secular institution such truth questions would need to be tackled in a plural and open manner, i.e. without prior confessional determination. (One can compare the situation in the study of politics.) In brief, we can say that religious studies should be primarily descriptive, but secondarily normative, within the context of an open framework.

1.7 Because of its history some branches of religious studies are much more populated than others (see 2.25 and also the table from the Welch Report, pp.228-229, page A.32).For instance, a substantial number of Buddhist sacred texts have not been as yet edited by scholars, and there is very little which is comparable to the battery of detailed commentaries on the Biblical writings. Partly for this reason, Christian studies have proliferated into a number of sub-disciplines, and this leads to an asymmetry compared with the way other religions are treated. Doctrinal motives sometimes lie behind the categorization (e.g. church history is defined by a normative institution). We need not here worry about these issues, except in so far as we have some criticism of the ACAP categories for listing numbers of professors and students in the sub-fields.

1.71 Thus, for non-Christian religions there are listed: Ancient Islam, Judaism, Indian religions, Buddhism, other Asian religions, Mediterranean religions, and Eskimo religion. For Christianity and the West we have no less than the following: Early Christianity, the West till the Reformation, the West after the Reformation, Orthodox Christianity, North American Christianity and Religion and Culture. In addition, much philosophy of religion is directed at Western topics. A certain awkwardness arises through listing social science approaches to religion as a separate category. We shall have occasion to note that such category distinctions have a serious effect, in at least one university, upon the syllabus and the investment of human resources.

1.72 The list of categories also conceals distinctions between the descriptive and historical treatment of religion on the one hand and the normative treatment on the other hand.

1.73 The interrelation of the different branches of the study of religion could be set our schematically as follows:

	Christianity	Islam	Indian Religions	Buddhism	African Religions	&c	&c	
								History
								Sociology
								Psychology
								History of Art, Archaeology & so on
Normative Approaches Theology, Philosophy & so on								

1.74 One could also lay out the study of various aspects of a given religion - thus:

Christianity

doctrines	myth & symblism	ethical beliefs	religious experience, psychology, etc.	institutions (churches, sects, etc.)	rituals (worship & so on)

Interest in the normative tends to weight studies towards the history of doctrines and of institutions. This weighting is fairly apparent in the distribution of posts in the universities of the Ontario system, largely because of the previously denominational character of a number of programs.

1.75 Where an approach to religious topics - e.g. the analysis of myth - is comparative, the approach needs to combine work in more than one tradition and various methods (such as anthropology, sociology, literary studies, phenomenology of religion). Generally speaking such comparative analyses are the hardest to sustain effectively because of the need to have and to integrate wide-ranging resources.

1.8 As well as the need to bring to bear various methods of approach to religion, religious studies also requires certain ancillaries. The most important of these are the relevant languages. No Ph.D. program, in our view, can be viable without facilities for appropriate language learning. Such languages in the present context are Hebrew, Greek, Arabic, Sanskrit, Pali, Tibetan, Chinese, Japanese and Latin.

THE PRESENT SITUATION OF RELIGIOUS STUDIES IN THE RELEVANT ONTARIO UNIVERSITIES (I.E. THOSE WITH EXISTING OR PROPOSED GRADUATE PROGRAMS).

2.21 The following universities have Ph.D. programs in religious studies: McMaster, Ottawa. Toronto has related programs (e.g. in Indian Studies, Islam). Windsor proposes a Ph.D. program.

2.22 These universities have M.A. programs: McMaster, Ottawa, Windsor, Wilfrid Laurier. Programs are proposed by Toronto, Carleton and Waterloo.

2.23 In 1972-1973 there were 449 graduate students in religion of whom 222 were part-time, 227 full-time, 217 Ph.D.s and 232 M.A.s. The drop-out rate was negligible. Degrees awarded were 64, a relatively low rate due to expansion (fewer students in earlier years) and the high proportion of part-time students (who take longer to complete degrees).

2.24 In the Ontario system where religious studies are offered there has been a history in some universities of a transition from denominational to secular status, while at Toronto in particular and in a mild way elsewhere, courses in religious studies are offered outside the immediate religious studies department. These factors help to account for the distribution of faculty by sub-disciplines, and boost both the numbers of those listed in Christian studies and those listed in Asian religions.

2.25 In order to give a rough but clear picture the faculty are hereunder grouped in three divisions: (i) Christian studies; (ii) (ii) Asian and African religions; (iii) sociology of religion, anthropology, etc. Part-time faculty are counted as 0.5 per head. Items under 'Religion and Culture' and 'Philosophy of Religion' are counted under (i), as their main purview is Western.

(i) 180.5; (ii) 107.0; (iii) 14.0.

2.26 However, a better sense of the balance of graduate studies is to be seen from the distribution of Ph.D. work under the three heads above (part-time students are counted as 0.5 per head).

(i) 103.0; (ii) 29.5; (iii) 3.0.

2.261 It should, though, be noted that a number of psychology of religion students in the University of Ottawa appear to be classified not under social science approaches to religion, but under other categories, and thus come under (i) above. In view of the content of much of their work this is not as illogical as at first appears.

2.262 It should also be noted that there is a substantial number of Th.D. students at Toronto, in the Toronto School of Theology, who would fall under (i) above if they transferred to a Ph.D. program - they are in any case to some extent competitors in the same job market as Ph.D.s in religion.

2.27 The corresponding figures for M.A. students are:

(i) 152.5; (ii) 13.5; (iii) 18.5.

2.28 The considerable disparity between the figures under (ii) as between faculty listings and actual graduate work indicates clearly that several factors operate, in addition to the boost mentioned in 2.24 and imparted to the statistics by the federal nature of the Toronto operation. Few senior faculty outside Toronto and McMaster are in the area of Asian religions.

2.29 The above crude division into three areas can be supplemented by considering coverage from another perspective. If we look at the figures for those Ph.D.s in modern Western subjects (philosophy of religion, systematic theology, religion and culture, North American thought and institutions, Western Christian thought and institutions since the Reformation) we find that 76.0 out of 135.5 belong to this category.

2.30 The following brief observations can be made about the relevant institutions (i.e. those offering or hoping to offer graduate programs):

2.31 Carleton University has built up rapidly a sizeable department which has a wide spread of interest and is reasonably strong in the field of world religions. Since it is a secular university the department has not had to make any transition from prior denominational involvement.

2.32 McMaster has a strong Ph.D. program which emphasises Eastern, and especially Indian religions as well as modern Western thought, and has a section on Christian origins and Judaism (200 B.C.E. to 200 C.E.). It is probably the most prestigious non-science program in the University. It is weak on the linguistic front, but students make use of Toronto linguistic facilities.

2.33 Ottawa offers courses both in English and French medium. Its main offerings are in the history of Christianity, but it has also developed a group of Ph.D. students in psychology of religion. The university has good facilities in classical religion and Canadian history relevant to Christianity, Eskimo religion, etc.

2.34 The University of Waterloo has an undergraduate program in religion, but only three university faculty - the other teaching being supplied by denominational colleges.

2.35 Wilfrid Laurier has a flourishing investment in Ancient Near Eastern archaeology and Old Testament, together with other areas of religious studies, and so can mount an M.A. as at present - encouragement of this partly stems from the former denominational status of the institution and partly from the interests of faculty.

2.36 Windsor has a Religion Department which has expanded out of a former Roman Catholic commitment and stresses philosophy, Christian theology and modern cultural studies - together with service teaching in Eastern religions, etc.; it has some cooperation with the philosophy and sociology departments, in regard to cross-appointments. There are also joint honours programs with philosophy, psychology, sociology, history and classical studies".

2.37 Toronto's situation is complex. First, there are college departments of religion, now federated for teaching purposes. Second. there are non-collegiate teaching departments (Islam, Indian Studies, etc.) which can and do supply some courses for religion majors. Third, there is the Toronto School of Theology, including various institutions together with the Institute of Christian Thought. The present thinking is towards coordinating all these resources.

2.40 Briefly, of the institutions mentioned above, three have departments arising from prior Roman Catholic commitment, one is federal and ecumenical (and not strictly a department), one has a Lutheran background. Two are secular in conception (though one, McMaster, is in a previously denominational university).

2.41 Quality of faculty need not be directly commented on here, beyond saying that ex-denominational programs disproportionately contain people qualified in Christian theology and philosophy of religion (save at Wilfrid Laurier), while the 'secular' departments have a more natural balance in terms of the spread of the subject.

2.5 It is hard to estimate prospects of employment, and this will be dealt with in another section of this report, but notably many M.A. students are thinking of teaching in the school system, while the high proportion of part-time graduate students is in part due to the fact that teachers are taking advantage of courses offered. It should be noted that a high (though recently diminishing) proportion of Ph.D. students are from outside Canada.

2.6 There are no great problems of library resources, partly because where resources in one institution are not sufficient, a neighbouring one can be used. The resources in Toronto, Ottawa and Windsor are especially impressive.

2.7 To conclude: the present picture is of a lively set of faculties which, however, are not all able, because of institutional problems, to think through a rationale for the balanced study of religion.

2.71 It should be reckoned that Ontario is part of the North American scene. As for Canada, there are various other universities with religious studies, but the main center is Ontario. Some graduates may have a chance of employment in the U.S.A. There is no excessive 'invasion' in Ontario by U.S. students in religion (with one exception, to be noted elsewhere in this report).

CONSULTANTS' CRITERIA OF EVALUATION AND RECOMMENDATION.

THE SCHOLARLY NEEDS OF THE FIELD.

3.0 The consultants thought it important initially to ask more generally what types of scholarship in religious studies are required for the integrity of the field and how the existing pattern of graduate study in religion in the province of Ontario appeared in that light. It seemed clear to us that there was far too much graduate work being offered in Christian studies and modern religious thought in this pattern and far too little in fields like Buddhism, Hinduism, Islam, Judaism. With the exception of McMaster and certain departmental programs in Toronto, there are no programs in religious studies consistently producing scholars in Buddhism, Chinese religions, Islam, Japanese religions and Judaism. Moreover, it would seem evident that the provincial universities should give far more attention than they do to religion on the Canadian scene, not only to the indigenous configurations of Christianity but to those other traditions in which there are significant minorities, including Judaism and Eskimo and Indian religions.

EMPLOYMENT OF GRADUATE STUDENTS IN RELIGIOUS STUDIES

3.1 It is assumed that the greatest proportion of Ph.D.s in the field of religious studies will seek employment as teachers of religion in colleges and universities. Any evaluation of the pattern of graduate work in the field cannot avoid asking, therefore, how the universities should respond to the over-production of Ph.D.s generally and of those in religious studies specifically. The consultants generally assumed on the basis of the many projections that have been made, especially in the Welch report (see A:3 p.A-33), that for the next ten years at least the production of Ph.D.s in religious studies will exceed any conceivable demand, including projected retirements, the establishment of the new departments and the like. The situation is already acute. For example, there were only twenty-five or so openings posted at the annual meeting of the American Academy of Religion in October of 1973 even though there will be approximately 300 Ph.D.s in religious studies awarded in the Spring of 1974 in universities in Canada and the U.S. Granted that there may be more openings than were actually posted, it is common knowledge among directors of graduate studies in religion that the market situation is critical. There is, to be sure, still some demand for scholars trained in the non-Western religious traditions since so few are being produced, but there can be no question of an overabundance of graduates in Christian studies, Bible, modern Christian thought, philosophy of religion, theology, and ethics. The consultants thought it reasonable to assume that graduate schools in the U.S.A. would continue to overproduce for their own nation's needs and

that the number of Ph.D.s produced in Ontario should be justified largely in terms of projected Canadian needs. The parameters of that need were determined by a rough estimate -- admittedly it can only be rough -- of the number of universities in Canada with programs in religious studies actual or projected, the anticipated number of retirements, and the new appointments that could reasonably be entertained. The consultants thought it reasonable to think in terms of producing approximately twelve Ph.D.s in religious studies each year. When considering that figure, it is important to note that divinity schools in Canada and elsewhere shall continue to produce Th.D.s over and beyond that figure and that these will frequently compete with Ph.D.s for academic positions in Christian studies.

3.11 The demand for M.A.s is much more difficult to calculate. There is some evidence that there will be an increasing demand for M.A.s in religious studies to teach newly established courses in secondary and high schools. We have found no reliable way to assess this development although we have tried in all of our visitations to get an accurate impression from those close to the situation. On the assumption that there will be such a demand and that the M.A. does not require as major an investment for either student or university, we have decided to recommend an increase in the number of M.A.s as defended below.

THE RELATION OF PROPOSALS TO FACULTY RESOURCES AND COMPETENCE.

3.2 Although the consultants were not charged with the responsibility for academic appraisal of existing programs and proposals, they could not avoid taking responsibility for a collective judgement concerning the compatibility of a given individual proposal with the adequacy of the resources supporting that proposal. It seemed necessary to ask such closely related questions as these: (1) is the faculty adequately prepared to guide graduate research in all the fields in which they propose to offer the degree? (2) Do the vitae indicate that the faculty has been trained or done research or published in those areas in which a degree will be offered? (3) Are there supporting facilities able to provide the technical language training which the specialization requires, especially in the non-Christian traditions like Buddhism or Hinduism? (4) in those programs that claim to be inter-disciplinary, are the faculty of other departments integrally involved in the planning and execution of the program and, if not, is the faculty in religious studies uniquely equipped to provide the alleged interdisciplinary training? We are aware that answers to these questions necessarily stand on the borderline of appraisal, but the consultants believed the questions could hardly be avoided, especially in the light of our understanding of the history and peculiar characteristics of religious studies as a field.

3.21 At the risk of repeating what we have noted above, it is not uncommon to find departments of religious studies in both Canada and the U.S. in which graduate degrees are offered under the general rubric of "Religious Studies" or "World Religions" or "The History of Religions" in which there are no more than one or two specialists in non-Christian traditions and in which 95 per cent of the faculty are in some highly specialized aspect of Christian studies. Moreover, faculty trained in theology seem especially prone to claim themselves competent in secular-sounding fields like the philosophy, sociology, psychology, and phenomenology of religion, even though they appear to have been trained conventionally as theologians, published nothing in these areas, and are not recognized by colleagues outside of the department as established scholars in them. The reasons for these tendencies lie, in large part, in the history of the development of religious studies. Nevertheless, the consultants believed it important to scrutinize the rhetoric of the proposals and to be rather severe when comparing it carefully with the training and apparent competence of the faculty.

3.22 Closely related to the question of competence in a specialization is that concerning the general competence to guide graduate research and writing. The consultants assume that the supervision of students at both the M.A. and the Ph.D. levels requires a maturity and level of scholarship beyond that of undergraduate teaching and that these are best attested to by significant publication in the field. Once again, the consultants could hardly avoid judgements that bordered on appraisal in this connection.

OTHER SUPPORTIVE RESOURCES

3.3 The consultants were also concerned to ascertain whether there were supportive resources in other departments and adjacent universities that made the proposals and programs feasible. This criterion was especially important when making recommendations and proposals for programs of study in the non-Christian religious traditions, e.g., Islam, Judaism, or the Asian religions. The consultants thought it unwise to propose a program, say, in world religions in those universities where there were no faculty or departments nearby capable of giving sophisticated instruction in the required languages or the history of the culture in which the religion being investigated existed. It seemed untenable to us to propose a graduate program in, say, Hinduism or Buddhism in which students were unable easily to acquire Sanskrit or Pali; or to propose a degree in Islam in which Arabic and Near Eastern studies were unavailable.

3.31 Similar questions about supporting resources had necessarily to be asked about those proposals that, though they did not involve foreign languages, seemed to require a high degree of interdisciplinary work. Thus it seemed to us that a program which stressed the social and cultural aspects of a given religious phenomenon required some

evidence of cooperation with relevant departments such as sociology or history. So too, a program in the philosophy of religion would seem to presuppose coordination with a philosophy department, just as specialized study of Eskimo religion should be able to make use of anthropology and Canadian history. All too frequently, unfortunately, one finds programs in the U.S. and Canada that claim to be interdisciplinary but in which little or no use is made of those departments and specialists whose methods are being assumed. Faculty in religious studies, as noted above, seem especially prone to regard themselves as capable of guiding interdisciplinary work. This assumption is not always false; but the consultants were especially interested in ascertaining whether it was or was not in any given case. The consultants also took into account the patterns of library resources in various universities or groups of them.

SUPPORT BY THE UNIVERSITY ADMINISTRATION.

3.4 The consultants were interested in ascertaining the degree of support by university administrators that could be expressed in tangible financial terms. Graduate work even at the M.A. level is expensive and, unfortunately, we frequently were asked to evaluate proposals in which no new expenditures were contemplated even though faculty time was to be significantly displaced from undergraduate to graduate teaching and advising.

DEPARTMENTAL MORALE

3.5 One of the most important though less tangible aspects of graduate work is the colleagueship existing among and between students and faculty. The consultants regarded it as a serious defect in an institution's program when such colleagueship was lacking. If, for example, an undergraduate department seemed fractured and fragmented, it seemed unwise for us to recommend a graduate program in these circumstances. We were unimpressed by those arguments that insisted unity could best be brought into a situation by establishing a graduate program.

INFORMATION AND PROCEDURE

4.1 The consultants were supplied with the relevant curricula vitarum, student statistics, etc.

4.2 In visiting the various institutions we spent one day at each university offering or proposing an M.A. program, and two days where a Ph.D. program was offered or proposed.

4.3 So far as possible we saw a wide spectrum of people - senior faculty, junior faculty, graduate and sometimes undergraduate students, librarians, deans (occasionally the president). In this way we tried to explore not only the nature of the program, but also the morale of faculty and of students, the degree of support by the institution, the nature of back-up in terms of library and other resources. We also met some faculty from neighbouring or overlapping subject areas.

4.4 One of the few major surveys of the need for graduate studies in religion is the Welch Report (Claude Welch Graduate Education in Religion, a critical appraisal, University of Montana Press, 1971). We have made some use of this, as is noted in the text.

REPORTS ON INDIVIDUAL PROGRAMS AND PROPOSALS

CARLETON UNIVERSITY: Proposal for an M.A. program

5.11 The Department contains thirteen full-time and some (e.g. four) part-time teaching faculty. The spread of scholarly interest is wide and there is a well-developed undergraduate base. Of the various university departments we visited, Carleton is, in our opinion, the best equipped after McMaster to mount an M.A. in religious studies with special reference to comparative religion (save for the proviso below).

5.12 As far as can be seen there is no intention in Carleton to push beyond the M.A. to a Ph.D. program. This would not in any case be a likely possibility in the foreseeable future.

5.13 However, the proposal has a strong and a weak form. There are those in the Department who envisage a very small intake for the M.A. program: of, say, four or five students. This modesty is in line with a departmental estimate of present demand. A stronger proposal is outlined below.

5.14 Library resources are adequate to the needs of an M.A. program. In any event there are the resources at the University of Ottawa.

5.15 The consultants recommend, first, that Carleton proceed with a M.A. program with special emphasis upon the comparative study of religion; with the following proviso: One or two senior faculty appointments should be made, preferably in the area of Eastern religion (it is understood that the preferred next appointment in any case is to be in Buddhist Studies).

5.15 Secondly, we recommend that there be a large intake of M.A. candidates (perhaps ten) for the reasons stated below. Finally, consideration should be given to possible cooperation in graduate teaching with the University of Ottawa especially in the fields of methodology and the phenomenology of religion and in relation to Indian and Eskimo religion.

5.161 The rationale for these recommendations is as follows: An M.A. program emphasizing the comparative study of religion would fulfill a need for this field of teaching in the Ottawa area. It would also be important in relation to the growing need for teaching of world religions in the Ontario high school system.

5.162 To make the increased intake of students would have two advantages. First, a reasonably sized group of students would be mutually stimulating and could be taught economically in the time allocated for graduate work. Secondly, there is reason to believe that the Department has underestimated the demand at the graduate level (the popularity of their undergraduate courses should have alerted them to this, perhaps).

5.163 The present faculty are short of graduate-supervision experience and this is the reason for the recommendation for two senior appointments. Moreover, the present senior faculty are not specialists in non-Christian world religions.

5.164 If the strong form of the proposal cannot early be implemented, then we would favor the introduction of the weak form.

MCMASTER UNIVERSITY: Ph.D. program in Religious Studies

5.21 McMaster has a flourishing Ph.D. program in religious studies with an enrolment of fifty-five as well as a smaller M.A. program. The program enlists a total of eighteen full-time faculty: four full professors, five associates and nine assistant professors. Because of its sound undergraduate base (2000), the productiveness of its scholars and their role in the University, the program enjoys the support of the Graduate Dean and the President (they regard it as one of the best of their graduate programs in the Liberal Arts). The program has three foci: Eastern (especially Indian) philosophy and religion; modern Western religion and thought, and early Judaism (including O.T.) and Christian origins. In this classification the section on the Hebrew Biblical tradition and its interpretation is put under the head of modern Western thought, in view of its content (see 5.23). The library facilities are adequate.

5.22 The most obvious problem so far as the consultants are concerned is that the graduate students studying Asian religions (approximately half of the graduate population) complained vigorously and justly that they found it difficult to acquire the necessary language training in Sanskrit, Pali, Tibetan, etc. Some said that such training was not sufficiently encouraged by the Faculty. At any rate, in order to acquire the requisite languages, it is necessary for the students to go to Toronto. These relationships between Toronto language specialists and the McMaster program are ad hoc and there is a natural reluctance to formalize them. Nevertheless, there is considerable loss of valuable time involved here (it takes approximately four hours of the student's time in making the trip) and sometimes makes conflicts in scheduling for the student. More subtle in its effects is the lack of any strong voice in the Department of Religious Studies for rigorous linguistic training. The graduate students fear that because of the ad hoc character of the language requirements and arrangements that they are at a distinct disadvantage when competing in the academic market-place, not to speak of their concern about the quality of their future scholarship. The consultants believe it essential to solve this problem, either by strengthening the relationship with Toronto or by hiring further language specialists in the Department or, preferably, by some combination of the two.

5.23 Another less serious difficulty was that we regard the three-fold division of modern Western religious thought as idiosyncratic and eccentric. Whereas two of the divisions represent defensible organizations of knowledge, the third, namly, the Hebrew Biblical tradition and its interpretation (which concentrates on the period from Spinoza onwards) seemed to reflect the special research interests of but one or two faculty members and seemed designed to mollify them. The consultants generally take the view that graduate programs ought to mediate a knowledge that outside examiners might, in principle, be able to test; unless, that is a professor or scholar is manifestly breaking new intellectual ground and can be seen to be doing this through publication. In this case, we do not think these extenuating circumstances obtain and we recommend that the tripartite division with its corallary examinations be abandoned and a more defensible rationale be created. In this connection, incidentally, we were at a loss to understand why the sociology of religion was necessarily located in the Western area and not in the Eastern as well.

5.24 Finally, the consultants recommend that the size of the Ph.D. enrolment be reduced. Since, as we have argued, there is an overproduction of graduates in Christian studies, the recommended reduction should probably first be made in Western religious thought. Also, a defensible case can be made for switching some of the potential Ph.D.s to the M.A. program.

5.25 In summary, we recommend that (1) the Ph.D. at McMaster be continued as well as the M.A. program; (2) the Asian languages problem be solved; (3) the division of modern Western religious studies be reconceived; and (4) there be a reduction in the size of the graduate program, beginning with modern Western religious thought.

UNIVERSITY OF OTTAWA: Ph.D. program in Religious Studies

5.31 In 1965, the University surrendered its charter as a Roman Catholic institution to St. Paul University and became a secular institution supported by public funds. So far as religious studies is concerned, subjects like theology, canon law and missions were assigned to St. Paul and a Department of Religious Studies was formed in the University that was to be non-denominational in character. There are sixteen full-time faculty teaching some 366 undergraduates in fifty courses, together with 66 full and part-time graduate students (both M.A. and Ph.D.) roughly divided among these specializations: sixteen in world religions, twenty-eight in history of Christianity, and twenty-two in the psychology of religion.

5.32 The history of the institution helps account for the fact that most of the fourteen faculty engaged in graduate teaching are predominantly in the area of Christian studies: one full, two associate, and six assistant professors. Of the remaining five, one associate is in African religions, one assistant professor in Near Eastern religions, one professor in religion and culture and one associate and one assistant in the psychology of religion.

5.33 The Department was formerly larger and taught compulsory elements at the B.A. level; consequently, its undergraduate enrolment was relatively unproblematic. At the same time, it maintained a fairly large graduate enrolment. The removal of this compulsory element, the image of the Department as traditionalist and confessional (despite the above mentioned changes) and a general falling away in the early Seventies of interest in the Christian tradition, combined to reduce undergraduate enrolments. The Department is now trying to extend its undergraduate involvement.

5.34 The Department announces doctoral programs in these areas: world religions, Christianity, and psychology of religion. Within these it is said a student may select any one of the following fields of research: the history and problematics of the history of religions, Christianity, Hinduism, Buddhism, Judaism, Islam, the religions of Palestine and Syria, Primitive religions (Africa and North America), and the psychology of religion. As noted above world religions claim sixteen graduate students, Christianity twenty-eight, and psychology of religion twenty-two. A significant minority of the students in psychology of religion are from the U.S.A.

5.35 The consultants generally found administrative procedures in the University very fragmented and lacking coordination. For example, the Faculty of Philosophy is not under the administrative control of the Dean of the Arts Faculty, and this Dean, in turn, has very little control over the departmental policies of the Faculty of Arts. Moreover, he tends to evaluate costs and programs solely in undergraduate terms. To complicate matters, the Dean of the Graduate School has little control over the direction and quality of the graduate program. Departments tend to be very autonomous and do not cooperate if they do not wish to.

5.36 The consultants found the programs in world religions and the psychology of religion most problematic. Despite the listing of four staff in world religions and the above noted options for graduate specialization, there are, in fact, no specialists at all in Buddhism, Hinduism, and Islam, and those listed in Judaism are in Biblical studies or ancient Hebrew religion. There are only two faculty in primitive religions and one of those is an assistant professor. Moreover, there are no linguistic resources in Arabic, Sanskrit or Pali. The consultants could only conclude that a doctoral program in world religions was quite untenable here now or in the foreseeable future.

5.37 Because of its history, the Department does, however, have considerable strength in Christian studies. There are five faculty whose specialities cluster roughly around the Ancient Mediterranean world: Syria, Palestine, the Graeco-Roman basin. There are also two professors in classics and two in philosophy who would make a strong and intelligible concentration. We note, however, that there are only one full and two associate professors in this area, which does raise questions about thesis supervision.

5.38 Modern Christian history, with special reference to Canada, also represents an important area of specialization, both in the Department and in the University. This should be combined with Indian and Eskimo studies. Ottawa, we think, is an important center for the development of these studies in Ontario and should, therefore, be encouraged in this enterprise.

5.39 The program in the psychology of religion seemed most dubious to the consultants. The faculty is exiguous, one associate and one assistant, and the latter appears not to have been trained in psychology. There are occasionally two part-time visitors who teach, who are products of the program. More importantly, the psychology of religion program has no relation whatsoever to the Faculty of Psychology. The program seems more like pastoral psychology than the psychology of religion *per se*. It is not unnatural for this interest to develop in a transitional phase, but the logic of the present program seemed obscure, however excellent the intentions of the promoters of the program. We believe the psychology of religion should be pursued in a more scientific fashion but this aspiration seems lacking in the present program.

5.301 The consultants recommend, first, that the psychology of religion Ph.D. program be wound down and the situation thoroughly reviewed when a retirement in 1976 leads to a reconsideration of the pattern of staffing. This section of the staff might switch more into undergraduate teaching. Moreover, research in this area should be more integrated with the Faculty of Psychology. We consider this to be especially important for the future of the work in psychology of religion.

5.302 Second, we recommend an emphasis on Ancient Near Eastern religions, developed in conjunction with classics and philosophy. Thirdly, there should be an emphasis on modern Christianity and Canadian religion, including Indian and Eskimo religion.

THE UNIVERSITY OF TORONTO: PROPOSAL FOR A GRADUATE CENTRE OF RELIGIOUS STUDIES

5.41 Of all the several proposals for a Ph.D. program in religious studies, that submitted by Toronto precipitated the most discussion among the consultants, the greatest uncertainty, the least unanimity, and, therefore, the greatest tentativity regarding the proposal. There were three reasons for this: the difficulty in grasping the complex structure of the University; the special problems arising from attempting to integrate the present resources in the University with those of the theological schools; and the recognition that the proposal itself was continually under revision.

5.42 It is extremely difficult, first of all, for outsiders to understand the complicated institutional structure of the University. Many of those more familiar with it than the consultants could possibly have become in the short time given to them claimed to be confused about it. The situation is still more complicated in the case of religious studies. There is an undergraduate program in religious studies in which the faculty of the various federated colleges teach; there are degrees in divinity given by the faculty of the Toronto School of Theology, which itself is composed of several theological schools but in which some college and University faculty nevertheless teach; there is also an Institute for Christian Thought (ICT) based in St. Michael's that offers a Ph.D. in theology outside the framework of the University program of graduate studies, although St. Michael's is a federated university within the University and all of its faculty teach in the undergraduate program of religious studies. There are Ph.D's given in subjects closely related to religious studies but in autonomous departments, for example, in Ancient Near Eastern religion in the Department of Near Eastern Studies, or in Islamics. Finally there are still other institutional arrangements, such as the Pontifical Institute for Medieval Studies, that are relevant to any intelligible assessment of the situation. The consultants felt that even after extensive interviews and reading that they had only charted the tip of a huge iceberg.

5.43 The second major difficulty concerns the special problems associated with the proposed attempt to integrate the various resources in religious studies in the University with those in the theological schools. Stated briefly the issue is this. On the one hand, the Toronto complex generally possesses a wealth of resources for a comprehensive and wide-ranging program in religious studies that can scarcely be matched on the North American continent. In the University itself, there are excellent resources in the religions of the Near East, in Judaism and Islamics, in Indian languages and culture, in anthropology, sociology, and philosophy, to mention just a few. Moreover, in the nearby theological schools doctoral programs exist in almost every aspect of Christian studies (Biblical, history of doctrine, church history, theology, ethics, etc.). On the other hand, there are formidable difficulties and potential dangers in attempting to integrate these resources into one program in contrast to merely throwing an institutional umbrella over existing programs in which, for reasons to be explained, Christian studies overwhelm and dominate the rest.

5.44 The reservations of the consultants on this point are subject to misunderstanding, and it seems useful, therefore, the expand on this matter. In the abstract, there do seem to be advantages to be gained by a single, coordinated program in which graduate students and faculty are mutually engaged in dialogue and exchange. According to the proposal, there would be an over-arching program in which all students would participate in a common course in "Methods and Theory", and various specialists would necessarily be encouraged to broaden their interests and competence. The resources listed for such an undertaking include some fifty-three potential graduate faculty (forty-five of which might constitute a core faculty) offering some eighty-three courses in the following fields: Ancient Near Eastern and classical religions, Buddhism, Christian origins, patristics, Medieval Christianity, Reformation studies, modern Christianity, Hinduism, Islam, Judaism, Philosophy of religion, sociology, theology and ethics, and primitive religions.

5.45 This admirable ideal seems to run into formidable practical difficulties, however, when confronted by the structural and political realities of the Toronto complex. First of all, most of the parties interviewed agreed that the teaching core of the proposed program could not be based on the present staff of the undergraduate program in religious studies because many in that faculty are not competent to guide graduate research and the entire program does not enjoy the confidence of many of the faculty in those other departments whose cooperation would be necessary to the success of the proposed program. The consultants found a number of faculty in related departments who had a very reserved attitude towards the proposed graduate program and seemed inclined to wait and see how it developed before actively cooperating with it. The most serious implication of this attitude is that the academic leadership of the program could not come from any of the present faculty in religious studies. Indeed, unless prestigious outside leadership is brought in, the consultants did not see how the program could succeed. Moreover, because of the weakness of the existing faculty in religious studies and because of the prestige and overwhelming number of scholars in the related theological schools, it seemed almost inevitable that the hegemony of the program would drift quite naturally to members of those faculties, which is to say, to scholars in Christian studies.

5.46 There are other reasons that led the consultants to fear that this would happen. There is evidence that the theological students now taking degrees in theology in the Toronto School of Theology would rather have the more prestigious and marketable Ph.D. given by the University rather than the Th.D. (All of the Th.D. candidates interviewed by the consultants indicated they would transfer to the University program were it to be made possible.) The size and prestige of this large Christian studies program would attract still more students. This, in turn, would strengthen the suspicion of those faculty in non-Christian religious studies (Judaism,

Buddhism, Hinduism) which so transparently surfaced in interviews with these scholars in the consultants' interviews. A very probable result, therefore, would be to simply incorporate the present theological studies now given by the Toronto School of Theology and the Institute of Christian Thought into a program allegedly in religious studies but which is not the broadly based program spelled out in the proposal. In our judgement, this would be particularly tragic because it is just in Toronto that there are the linguistic and other resources for first-rate graduate training in such non-Christian traditions as Buddhism, Hinduism, Islam, etc.

5.47 We trust it is not necessary to argue that the consultants have no animus against Christian studies or theology, or that we have doubts that the work in these fields in Toronto are less than excellent. Our reservations, rather, have to do with the fact that we see no need for the establishment of another major center for graduate study in Christian or theological studies in contrast to the need for first-rate programs in Buddhism, Chinese religions, Judaism, Islam and the like. It is the consultants' fear that these fields, which so few universities are competent to touch, will soon become peripheral elements in a rather traditional graduate program not unlike that to be found in the best universities in Canada and the United States. Partial evidence supporting this fear can be seen in the documents provided by the sponsors of the program. Of the fifty faculty listed who would participate in the program, no fewer than thirty-five specialize in some aspect of Christian studies while only three are listed in Hinduism, three in Buddhism, six in Judaism, and three in Islam. As indicated, interviews with many of those in these fields made it quite clear they felt their needs and interests would be swallowed up by the sheer weight of numbers of faculty and students in Christian studies. Some of them did not see how these sub-fields of religious studies had anything to gain by becoming part of such a program. This was a source of great concern to the consultants and unless some structure as well as leadership of the program is found that will obviate these suspicions, we believe it would be a mistake to pursue the present proposal.

5.48 We wrote above that we are aware that the Toronto proposal is still in its formative stages, and it is conceivable that many of the above noted defects can be rectified. All we can definitely conclude at this stage, then, is that it is doubtful if the present proposal will insure the broadly based program in religious studies Toronto resources could make possible. We definitely see no need to create a program in which the present doctoral programs offered by the theological schools are simply transferred to the University. It also seems clear to us that strong outside leadership must be brought into the Department of Religious Studies and that perhaps a beginning could be made by additional strong appointments in Buddhism, Judaism, and Chinese religions in the hope that among these scholars might be found the leadership for a program that has its base firmly within the University and its resources.

UNIVERSITY OF WATERLOO: PROPOSAL FOR AN M.A. IN RELIGIOUS STUDIES

5.51 The University of Waterloo is largely devoted to science and engineering, but has a substantial arts faculty. Because of the strains among the four affiliated church colleges and the University, there is no religious studies department, but, rather, a group consisting of fifteen faculty (four associates, seven assistants and the remaining lecturers). The group has no chairman, but, rather, a convenor. Because of the absence of an undergraduate department, it is suggested that a graduate program be supervised by a graduate department; and the proposal is to offer the M.A. in the specialization of modern religious thought. There are now some thirty-five majors in the undergraduate religious studies program and some 1,300 registrations in undergraduate courses in religious studies. The four senior men in the group are specialists in Mennonite history, modern Christian thought, and Bible. Of the fifteen faculty, seven have been trained in modern religious thought. Waterloo does, however, also have some teaching in other areas, e.g., the history of religions.

5.52 Although there would appear to be enough faculty resources in the proposed specialization, especially if a rapprochement were sought with the History Department, which does have some strength in modern intellectual history, the Consultants noted that there were but two senior (associate) professors in the field and that most of the remaining staff lack experience in the direction of graduate research. More serious, however, was the fragmented state of the undergraduate group in religious studies and the admitted inability to constitute a Department of Religious Studies. These resistences do not seem to be simply matters of personality differences but are rooted in the self-interests of the various institutions as they conceive it. The consultants, therefore, think it unwise to create a graduate program without a coherent undergraduate base. Moreover, there seemed to be some hostility to the proposed program from within the faculty of religious studies itself, a feeling that the proposal was hastily put together and without wide consultation. Whatever the reason, the morale of the group was not judged to be good.

5.53 For all the reasons, together with the conviction of the consultants that the province does not need another graduate program in modern religious thought, we recommend this program not be approved.

WILFRID LAURIER UNIVERSITY: M.A. PROGRAM

5.61 Wilfrid Laurier University has recently made the transition to secular university status, and has thus, for reasons of funding, embarked on a period of expansion. Currently there are three full professors (and one part-time), two associates (and one part-time) and one lecturer, but there are a number of new appointments to be made.

5.62 The present M.A. program has nine full-time and some fourteen part-time students. It is strong in Near Eastern studies and archaeology, notably Palestinian archaeology but also covers other areas of the inter-disciplinary study of religion. Because of changes in provincial funding the Department will expand substantially. It will thus further strengthen its undergraduate base. It is well supported by the university and is one of the strongest areas for development on the humanities side.

5.63 Though there is a joint committee with the University of Waterloo religious studies program under the Joint Academic Council, and though co-operation between the institutions in the field of religions is to be encouraged, we do not favor a joint M.A. The first reason for this is that a new appraisal of the M.A. program at Wilfrid Laurier University would be entailed, and as it is viable in its present form, it would be unreasonable to disturb it. Second, the arguments adduced elsewhere regarding Waterloo would remain valid. Some members of Waterloo might individually be invited to participate in the Wilfrid Laurier University program.

5.64 Also, the use of the University of Waterloo library is of great benefit for religious studies M.A.s at Wilfrid Laurier University, and both institutions have a generous and fairly comprehensive buying policy in religion.

5.65 In brief, Wilfrid Laurier University should continue its M.A. program.

THE UNIVERSITY OF WINDSOR: PROPOSAL FOR A Ph.D. IN RELIGIOUS STUDIES

5.71 The University of Windsor has a total student enrolment of 5,500 and, like Ottawa, has only recently (1957) changed its status from a Roman Catholic to a secular, state-supported institution. Correspondingly, the Department of Theology was changed to a Department of Religious Studies in 1964. This history in large part accounts for the heavy concentration of professors trained in Christian history and theology. There are thirteen full time faculty: four full professors, six associates, and three assistants. The Department offers an undergraduate major (graduating six last year from its regular student body, although there are approximately seventy-five majors in the full and part-time study) as well as an M.A. There were forty-nine M.A. degrees awarded since the inception of the program seven years ago. Approximately ten graduate students are admitted each year.

5.72 The Department now proposes a Ph.D. program which, though aimed at developing an overall competence in religious studies, proposes to center the program on the interplay between North American culture and religion "as symbol systems" specifically. The focus of research would be on the ways symbols operate in human society to "affect man's religious consciousness and behaviour, and how man's operative religious symbols affect his attitudes towards and involvement in human society." "Symbols" in this description of the program is understood quite broadly to include "language, art forms, institutions, cultural myths, folk-heroes, psychological archetypes, etc.", just as religion is defined as "any basic attitude towards 'ultimates' or whatever gives focus or definition to the life of an individual or community." The area of specialization within this broad problematic would be the interaction of religion and culture in the United States and Canada.

5.73 The consultants were particularly interested in this proposal because it seemed at first sight to be an innovative and unique interdisciplinary approach to the study of religion and, moreover, had the virtue of focusing on North America. We were also impressed by the morale of both faculty and students. Our chief difficulties arose when we reflected further on the program in the light of our criteria.

5.74 Our initial problem was to ascertain precisely the degree to which the proposed graduate program would be, in fact, a departure from a more or less traditional program in religious studies. For despite the stress on interdisciplinary research the proposal states that the acquisition of special research techniques for interdisciplinary work "will remain subservient to our central commitment to train scholars and do further research in religious studies". But as a traditional program in religious studies we had major reservations about the adequacy of the faculty resources to offer more than a degree in certain aspects of Christian theology and history. Of the four full professors, two were trained as Christian theologians in traditional programs and their publications are in this field. The third is a Biblical scholar, and the fourth has qualifications in English and history. In fact, there is only one scholar in a non-Christian religion in the Department and he is an assistant professor. In short, the Department may have the resources to offer a specialization in Christian studies but scarcely a full program in religious studies. The issue, when viewed from this angle is, whether another Ph.D. in this field is needed in the province.

5.75 On the other hand, if the Department proposes to offer a genuinely unique and innovative interdisciplinary program the question concerning faculty resources took a different direction. What evidence was there that this faculty had the training and competence to staff such an ambitious program? Our difficulty here was in ascertaining what kind of knowledge

and expertise were being projected in the language about "the interplay of North American culture and religion as symbol systems". Is this an empirical inquiry in which the methods of research peculiar, say, to sociology and communications-analysis are necessary and appropriate? Or are the methods to be used those of literary criticism? Or are they philosophical, or historical? What are the specific methodologies in which graduate students are to be trained or in which the faculty can claim expertise? The proposal itself seemed unclear on these issues. It notes that a graduate student would be required to master appropriate research techniques in other disciplines only if his dissertation required it. But who, unless himself a specialist, can naturally and confidently make that judgement?

5.76 The consultants acquired the strong impression that except for the part-time cooperation of one sociologist and one philosopher, there was little or no involvement of other departments in this interdisciplinary proposal. Moreover, the proposal explicitly states that there is no intention of assembling a "graduate faculty with primary credentials and expertise in several disciplines in order to train scholars who are equally at home in several fields." If, however, there is no important involvement of scholars from other disciplines and there is no intention to hire such, and if students generally are not to be formally exposed to other methodologies, and if none of the faculty themselves have such special competence, what is the uniqueness of the program being proposed? Upon inspection of the comprehensive examination system it seemed further that the program was essentially one in what has sometimes been called the "theology of culture". This impression was born out by the proposed curriculum in which there were courses like "Theological Use of Symbols", "Early Christian Symbolism," "The Theological Implications of Depth Psychology" "Ritual as Symbol System", etc.

5.77 Another difficulty with the proposal is that it did not appear as if the administration was prepared to make any additional financial commitment to the program. The displacement of faculty time that occurs with the inauguration of a Ph.D. program, the replacement of part-time personnel from other departments, the additional library 'expense'; none of these were to be honoured with additional monies. The entire program was to be added to the present load of the department.

5.78 Still another difficulty was that the initiation and vitality of the proposed program seemed attributable to one or two dynamic professors in the Department and reflected their interests. This, in itself, is not a criticism; on the contrary. But since the program is so untraditional in conception, it seemed to us that it could scarcely continue were those professors to leave the University. It was our opinion that this is not a sound principle upon which to found graduate work, especially of a type as this.

5.79 Finally, the consultants were very dubious about the marketability of scholars with this sort of specialization. This is, of course, a difficult thing to judge, but if the program is in something like the theology of culture, there is every evidence from the Welch Report and the marketplace that there will be little demand for such generalists. There may be a market for M.A.s in secondary schools, but this also is speculative.

5.761 We recommend, therefore, that Windsor retain its M.A. program at its present level but that at the present time the Ph.D. be not approved. We note that the M.A. serves inter alia as a pilot project related to the ultimate establishment of the Ph.D. as envisaged.

GENERAL RECOMMENDATIONS

6.1 We are of the opinion that some restrictions should be placed on Ph.D. programs. The programs at McMaster and Ottawa should continue but the balance in Ottawa should be changed; while we foresee that McMaster should reduce somewhat its present output of Ph.D.s while taking more seriously output of terminal M.A.s, who might find employment in the high school system and elsewhere.

6.2 We consider that for differing reasons set out elsewhere no Ph.D. programs should at present be constituted either at Toronto or at Windsor.

6.3 A new M.A. program with special emphasis on the comparative study of religion should be established at Carleton, with a reasonably large intake. M.A. programs at Windsor and Ottawa would continue.

6.4 For organisational and other reasons, no M.A. should be instituted at Waterloo.

6.5 Because of the state of the market for graduate students (diminishing opportunities of university and college posts) and the present pattern of output, we consider that too many people are doing graduate work in modern Christian thought and philosophy of religion, etc. We are, therefore, of the opinion that this point should be watched both at Ottawa and McMaster. Moreover it must be remembered that a substantial number of people are being trained in these areas via the Toronto School of Theology Th.D. program. We also consider that at present no large scale work in the psychology of religion is viable.

6.6 Certain areas within religious studies are markedly under-developed in the Ontario system. There could, in our opinion, be more work in sociology of religion, Islam, North American Indian and Eskimo religions, Chinese religions and African religions. The first of these could be expanded at McMaster, while there are opportunities for more work in North American religions at Ottawa. Islam and Chinese religions are handled somewhat at Toronto, but not of course in a religious studies graduate program. We are of the opinion that appointments in the field of religion to relevant Asian departments, where necessary, would further the cause of producing graduate students in the Asian religious field (and these appointees might help to establish a strong leadership for the eventual formation of an integrated religious studies program at Toronto).

6.7 Cooperation between neighbouring institutions should be fostered. The most important in our view is that between Toronto and McMaster in the supply of language teaching.

6.8 To summarise our recommendations:

6.81	Carleton:	(i) institute an M.A. (10 students p.a.); (ii) one or two senior appointments in Eastern religions; (iii) effect individual cooperation with Ottawa.
6.82	McMaster	(i) switch balance somewhat; (ii) reshape divisions within the Department on the Western side; (iii) 7 Ph.D.s p.a. and 10 M.A.s p.a. (iv) appoint a teacher of languages (e.g. Sanskrit and Pali); (v) make use of Toronto language facilities
6.83	Ottawa	(i) phase out psychology of religion; (ii) concentrate on ancient and modern Christian Studies; (iii) develop work in Canadian religion. (iv) 5 Ph.D.s and 10 M.A.s.
6.84	Toronto	(i) no Ph.D. immediately; (ii) should explore ways of overcoming the structural problems at present casting doubt on the viability of the project.
6.85	Waterloo	(i) no M.A. program; (ii) individual teachers might work with Wilfrid Laurier University.
6.86	Wilfrid Laurier	(i) continue program (10 M.A.s p.a.)
6.87	Windsor	(i) continue M.A. (7 M.A.s); (ii) no Ph.D. program.

6.9 This yields figures for the province of the following order:

M.A.s : 47 p.a.

Ph.D.s : 12 p.a.

6.10 The consultants are of the opinion that the Discipline Group is correct in holding that religious studies should be in the core group for master's studies. On the whole, while we are impressed by the quality of faculty in the various institutions under review, and while we are convinced of the calibre and liveliness of the graduate students we have met, we feel that insufficient thought goes into clarifying the logic of some of the programs. Too few clear ideas on the nature of religious studies and the strategy for developing specialisations within it are evident. We hope that this report will provide a stimulus to a reappraisal of existing programs.

APPENDIX: SOME GUESSES ABOUT FUTURE STATISTICS

A.1.1. Obviously it is hazardous to predict future needs in any academic field, especially religious studies, and the figures below are somewhat arbitrary. Nevertheless, the following projections provide some warrant for the consultants' recommendation that at most Ontario universities need not produce more than 12 PhDs per annum. We assume, incidentally, that Canada will neither be a net importer nor net exporter of PhDs so far as teaching posts in higher education are concerned.

A.1.2. The profile of the age of professors in the institutions we visited is shown in the graph on page A-31.

A.1.2.1. It will be seen from the graph on page A-31 that the heaviest incidence of retirement will be from 1985 to 1997. The figures from 1974 to 2000 are something like this:

1,1,1,1,1,1,0,1,1,1,1,3,3,3,3,3,3,2,2,2,2,2,3,3,3,3,3,4

1980 1990 2000

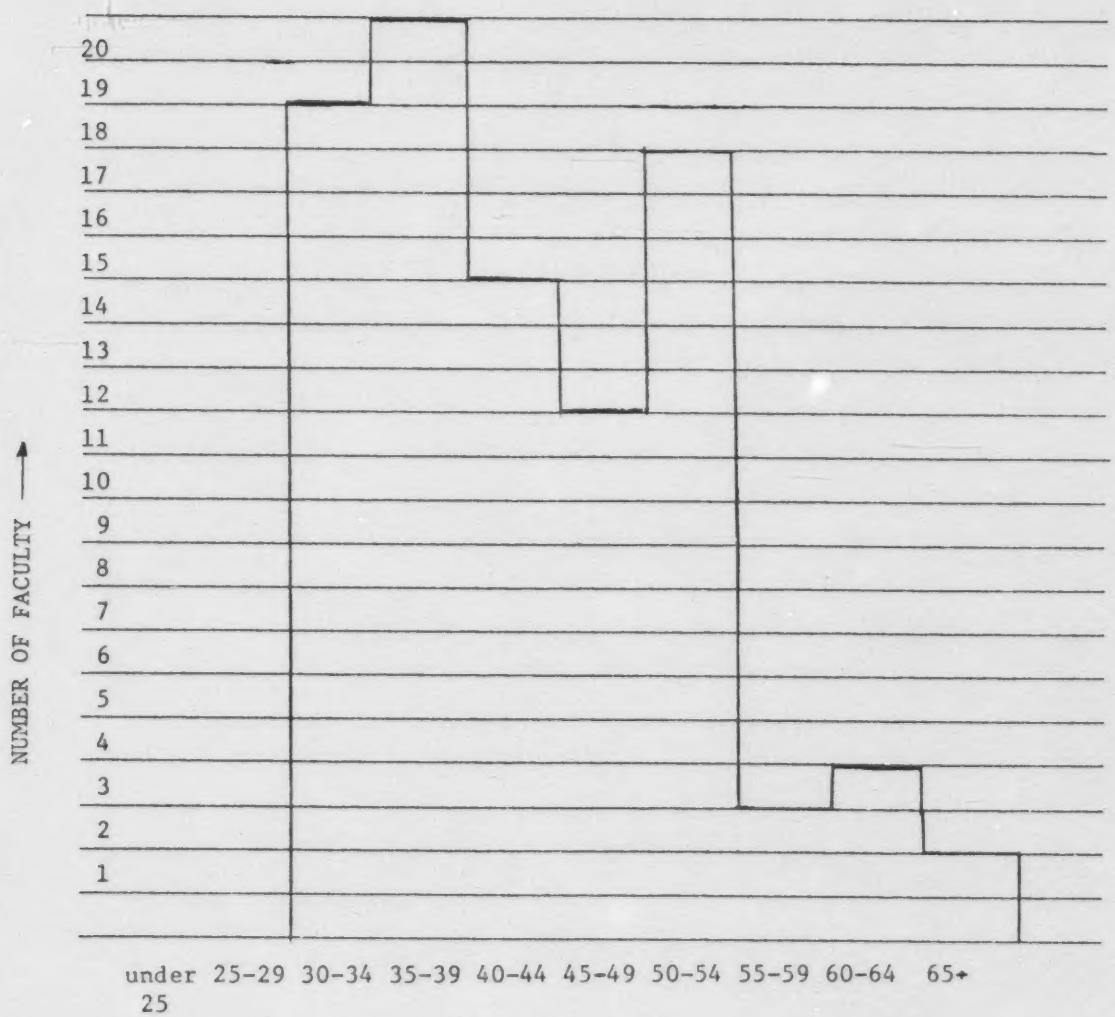
Of course, the institutions represent only about one third of all programs in religious studies in Canadian universities.

A.1.2.2. It follows that from 1974 to 1983, there will be about 30 vacancies that will occur through natural retirement. To this figure let us add 10 for retirements other than age. Let us then suppose that there may be as many as 40 new university posts and 30 new college vacancies. We would then have a total of 110 needed employments over the next ten years. Let us now assume that at least 20 of these will be filled by graduates of PhD programs outside of Ontario. The total number to be filled would be 90. If one accepts the consultants' recommendation that there be 12 PhDs per annum, the supply will total 120. But let us assume that approximately 3 PhDs per annum (or a total of 30 over ten years) will not enter higher education. The number thus supplied would be 90.

A.1.2.21. The above calculations are more optimistic than the projections contained in the Welch Report (pp. 105f), which estimates that there will be zero need for PhDs in religious studies by 1980 in the U.S. and Canada. Our optimism may be justified upon reflection that Canada's expansion into religious studies is slightly later than that of the U.S.A., thus Canada may not reach the point where there will be a virtually zero need for PhDs until around 1990. We should also note with caution that our projection assumes some 70 new positions, which may be very high.

Institutions offering or proposing graduate degrees in RELIGIOUS STUDIES in the Ontario system

DISTRIBUTION OF FACULTY BY AGE



APPENDIX: A NOTE ON PhDs RECORDED IN THE WELCH REPORT (1969-70)

A.2 PhDs here are divided into Christian studies, non-Christian religions and sociological approaches to religion (plus psychology, phenomenology, etc.):

(i) 73.5%; (ii) 11%; (iii) 1.7%; others 13.8%

These figures are more surprising when we consider that 3.9% of PhDs worked on Asian religions other than Islam, compared with 11.9% on New Testament alone and the 73.5% on Western and Christian studies as cited above. These figures indicate that there is unlikely to be much shortage of qualified people in Christian studies, modern religious thought, etc. On the other hand there is obviously still student demand here (partly met in Ontario by the Toronto ThD programme as well as the PhD programmes of Ottawa and McMaster).

APPENDIX: WELCH REPORT

TABLE 12-4

ENROLMENT GROWTH IN DOCTORAL PROGRAMMES IN RELIGION,

UNITED STATES AND CANADA, 1959-1969*

	Fall 1959	Fall 1964	Fall 1969
PhD			
18 programmes est. before 1959	744	900	1,111
7 programmes est. 1959-64	0	193	504
9 programmes est. 1964-69	0	0	184
	744	1,093	1,799
ThD/S T D /D H L			
14 programmes est. before 1959	528	470	519
1 programme est. 1959-64 (GTU)	0	17	64
3 programmes est. 1964-69	0	0	19
	528	487	602

* Based on reports from 50 institutions, providing appropriate data for 52 programmes. Major omissions from the older programmes include Catholic University, Claremont, Columbia, and Jewish Theological.

APPENDIX B

RELIGIOUS STUDIES

DISCIPLINE GROUP RESPONSE

TO

CONSULTANTS' REPORT

BEST COPY AVAILABLE

24, May, 1974.

I

The members of the Discipline Group appreciated the conciseness, precision, and balance of the introductory portions of the Consultants' report (pp. A-1 - A-13). The section on "The Nature of the Study of Religion" in particular seemed to be an admirable presentation of the field within limited space. Since these introductory pages may serve to guide future developments in Ontario, however, the members of the Discipline Group wish to make a few comments on them by way of clarification and modification.

1. When the ideal description of part 1 of the report (pp. A-1 - A-5) is compared with the description of the state of the study of religion in Ontario in part 2 (pp. A-6 - A-9), we agree that there is some imbalance in Ontario in favour of the study of Western Christianity. We would suggest, however, that section 2 overemphasizes the imbalance by equating the study of Western religion with the study of Western Christianity (see 2.25). Some of the areas lumped under "Christian Studies" in 2.25 are in fact not necessarily Christian; they are simply Western, and they include not only other religions such as Judaism, but also atheism, humanism, and the like. We should like to correct such imbalances as exist, but we do not believe that they are so bad as 2.25 implies. The view that Christian studies are sufficiently well developed should not lead to the conclusion that there is no room for the development of the study of Western religious thought and traditions.

2. We would further observe that it is natural and proper in Canada to emphasize the Western religious (and anti-religious) traditions. Non-Western religions should be well represented, but both the state of the field and Canada's place in the history of the Western religious traditions lead to an

emphasis on the study of Western religions. This point, like the preceding one, is intended to modify but not deny the Consultants' view that there are imbalances in the teaching of religion in Ontario.

3. The members liked the presentation of the field in the grid on p. A-4. We would only note that, while theology and philosophy may describe normative approaches, they may also refer to descriptive approaches. Thus they should also be listed in the column on the right hand side of the page, along with history, sociology, and the like. The term "theology", that is, does not necessarily imply previous commitment to a particular religious position (contra 1.5, 1.52). While remarking on the grid, we should also comment that some of the "etc."'s across the top of the page should be understood as including "dead" religions. We should not wish the grid to be misunderstood as limiting the study of religions to those which are still being practiced.

II

In section III of the report, we wish to comment on only 3.21, 3.1, and 3.11.

1. The members of the Discipline Group were appreciative of the danger being pointed to by the Consultants of having traditionally trained theologians suddenly unveil themselves as experts in psychology, sociology, and the like (3.21). We agree without reservation that faddishness and overnight "expertise" are alike to be avoided. We think it noteworthy, however, that a lot of the interest in interdisciplinary studies in the universities does reside in departments of religious studies, and many professors of religion have spent a great deal of time and effort equipping themselves to deal with their subject in an interdisciplinary and multidisciplinary way. Since the study of religion is multidisciplinary (1.21), we should not wish 3.21 to be read as

discouraging faculty efforts to broaden their outlooks so that they can respond better to the needs of the field. It is hoped that this can be done in ways that do not lead to amateurish results.

2. We do not disagree with the Consultants' concern for a limitation on the number of Ph.D. graduands. We are hopeful that high schools and community colleges which offer courses in religion (now often taught by people with little or no formal education in the field) will begin to require their teachers to pursue a reasonable number of courses in religion in the universities. This may lead to increased undergraduate enrolments and consequently to a slightly expanded need for Ph.D.'s. We further note that many seminaries now prefer to hire Ph.D.'s rather than Th.D.'s, so that demand for the former may grow slightly at the expense of the latter.

3. There was appreciable discussion as to how to balance the responsibility to develop the field in a broader way, the responsibility to admit students who wish to pursue the study of religion at the graduate level, and the responsibility not to supply markedly more graduands than can readily be employed. There was appreciable difference of opinion as to how these responsibilities should be balanced, with views ranging from a laissez-faire approach -- permitting the admission of as many students as are interested and qualified, with only a caution about the small chances for employment -- to a strict limitation in terms of the job market. As indicated above, the majority view seems to favour an appreciable degree of restriction of Ph.D. graduands, provided that numbers not be restricted so tightly that no development of the field would be possible.

4. With regard to the number of M.A. students admitted and graduated, the members fully agree that Religious Studies should be treated like the core disciplines (6.10). All were strongly of the view that the importance of

Religious Studies is equal to that of the other humanities and social sciences. We would thus take the number of M.A. graduands mentioned by the Consultants (47) to be descriptive of the immediate potential of the provincial universities, but not prescriptive. We would hope that the number could be expanded as programmes develop and as more honours B.A. students seek admission to graduate studies.

III

As did the Consultants, the members of the Discipline Group paid particular attention to the situation of the University of Toronto. We were impressed with the Consultants' description of the resources available there (5.43). There was some disagreement as to whether or not these resources should lead inevitably to the formation of a Ph.D. programme in Religious Studies, with some taking the view that they should, while others regarded the resources as prerequisite for the study of religion but not constitutive of it. After considerable discussion, it was moved by Professor Johnson of Western and seconded by Professor Tremblay of Laurentian:

> that the Discipline Group express disappointment that the Consultants did not see how to use the resources of the University of Toronto in a Ph.D. programme;
>
> that the members hoped that a solution to the difficulties could be found;
>
> and that the ceiling of 12 Ph.D. graduands not be so rigid as to prevent the development of the programme at Toronto.

The motion carried, with seven in favour, one opposed, and one abstaining. The chairman did not vote.

APPENDIX C

UNIVERSITY COMMENTS

(Comments appear from Carleton, McMaster, Ottawa, Queen's, Toronto, Waterloo, Western Ontario, Wilfrid Laurier and Windsor)

BEST COPY AVAILABLE

C-1

CARLETON UNIVERSITY

RESPONSE TO RELIGION CONSULTANTS' REPORT

Carleton would first like to commend the Consultants for their Introductory Section which presents a well-reasoned statement of the nature of the study of Religion in the university context.

In general, we are favourably disposed to the Consultants' recommendations but would like to comment on a few points.

1) The Consultants considered two growth rates for Carleton's M.A. program which they designate the "strong form" and the "weak form." The "strong form" which the Consultants favour involves the admission of ten students a year, almost doubling the number envisaged by the Department, and the appointment of one or two more senior members of staff. Carleton is not adverse to "growing" to that size over a number of years if conditions sustain such growth. And clearly before that size is attained additional appointments will have to be made (assuming undergraduate enrolment is sustained). The Consultants suggest that "if the strong form of the proposal cannot early be implemented, then we would favour the introduction of the weak form." Carleton would prefer to begin with the weak form and grow as and if conditions warrant into the strong form.

2) The Report found that religious studies in the province as a whole were strong in Christian studies and relatively weak in non-Christian studies and comparative religion. In this context the Consultants recommend that Carleton emphasize comparative religion for which they find it better equipped than most. Carleton accepts the judgment that if religious studies are to continue to develop as a scholarly discipline they must not over-stress parochial interests. However, graduate studies are limited to some extent by the character of student demand and growth can only be directed within the context of numbers of qualified students and their preferences as to field of study.

3) As in other disciplines Carleton accepts the principle of co-operation with the University of Ottawa and will examine carefully the Consultants' admonition that "consideration should be given to possible co-operation in graduate teaching with the University of Ottawa especially in the fields of methodology and the phenomenology of religion and in relation to Indian and Eskimo religion."

G. R. Love
Vice-President
(Academic)

April 29, 1974

McMASTER UNIVERSITY RESPONSE

TO ACAP CONSULTANTS' REPORT ON RELIGIOUS STUDIES

This University finds itself in general agreement with the recommendations and comments of the Consultants with regard to the situation of Religious Studies in Ontario, and especially endorses the views expressed concerning the integrity and balance of the field (3.0, 6.6). The following comments are directed specifically toward the recommendations dealing with McMaster University on p. A-29, items 6.82 (i)-(v), bearing in mind the comments in 2.32 and 5.21-5.25. No specific response is made to other recommendations.

1. Balance and numbers (6.82 (i); 6.82 (iii))

It is clear that the Consultants were torn between wishing to see the study of religion developed and desiring to hold down Ph.D. numbers in accord with the small number of university faculty positions which are likely to be open in the near future. Thus they urge development of the study of the "indigenous configurations of Christianity" and other traditions such as Judaism in Canada (3.0), as well as of such areas as sociology of religion and Chinese religion (6.6). In accord with this concern for wider development of the field, McMaster is urged to "switch balance somewhat" (6.82), which presumably means to concentrate on other areas at the expense of western Christianity, as well as to increase M.A. enrolment at the expense of Ph.D. enrolment (5.24; 5.25). McMaster is prepared to do what it can, in times of financial stringency, to take up the challenge to develop the field. Discussions are already going on concerning the development of several of the areas mentioned by the Consultants, namely, the social scientific approach to the study of religion (with particular

regard to Canada), certain aspects of Judaism, and certain aspects of non-Indian Asian religions. The precise nature of such developments will depend on the outcome of these discussions as well as on enrolments and financial considerations, but McMaster has a clear interest in the development of these areas.

At the same time, the recommendation that McMaster graduate no more than seven Ph.D.'s per annum (presumably implying an enrolment of about 35 students, down from the present full-time enrolment of around 55), makes new developments very difficult. In fact, we shall find it difficult to maintain the present balance between eastern and western studies to which we are committed and which forms a major aspect of our programme (see the Five Year Plan, p.1 and cf. the Consultants' Report, p. A-4). The proposed reduction poses the possibility that some of the areas of a well-balanced programme might be reduced to mere tokens.

The University shares the Consultants' concern to see the field fully developed, and there is an acute awareness of the difficulties of an over-production of Ph.D.'s. It would be clearly irresponsible to challenge the Consultants' insistence on limiting Ph.D. graduands in Ontario to a small number. We have already decided to reduce our Ph.D. enrolment to 48 for next year (1974/75) and we propose further that this Ph.D. enrolment be progressively scaled down to a steady state of 40 students. This figure, depending on undergraduate enrolment trends, may allow some of the development which the Consultants urge, while permitting all the areas of the Department to have enough Ph.D. students to remain viable. The number of graduands in some years might exceed seven by one or two.

In view of the recommendation that some reduction in the Ph.D. enrolment be achieved by increasing the M.A. enrolment (5.24), the projection of ten M.A. graduands per year (6.82) is curious. We share the Consultants' view that the Discipline Group's position on M.A.'s should be followed (6.10). This would imply

that there need not be a tight restriction on the number of M.A.'s, permitting some flexibility as to the number of M.A. students admitted in any given year.

2. Divisions in the western area

The comments on the divisions of modern western religion (5.23) have been noted, and a departmental committee is being struck to consider the entire question of the western area divisions and examinations, including not only the sub-area titled "The Hebrew Biblical Tradition and its Interpretation", but also the relation of "Religion and Modern Western Society" to "Modern Western Religious Thought".

3. Asian languages (6.82 (iv); 6.82 (v))

In light of the comment in 2.32 on language strength, it should be noted that over the years our Department has had the difficult task of trying to develop a language core without the support of language departments in the University. While student frustration at the situation is understandable (5.22), it is only accurate to point out that there has been a longstanding faculty insistence on a solid language base underlying research in the Asian areas. The University has already put into effect the recommendation in 6.82 (iv) to appoint a faculty member primarily to be a language teacher. Moreover, McMaster is eager to cooperate with the University of Toronto in using its appreciable language resources. One meeting to discuss various cooperative measures was held in 1973, and we trust that there will be others. A difficulty is, of course, that the particular courses in Asian languages offered at Toronto may be of only marginal interest to McMaster students of religion. We would enthusiastically support the recommendation to foster cooperation (6.7), and we hope that a cooperative programme in Asian languages can be worked out with Toronto.

April 29, 1974.

C-5

UNIVERSITÉ D'OTTAWA
550, RUE CUMBERLAND

OTTAWA, ONTARIO
Canada K1N 6N5

UNIVERSITY OF OTTAWA
550 CUMBERLAND STREET

CABINET DU RECTEUR

OFFICE OF THE RECTOR

May 13, 1974

Dr. M.A. Preston,
Executive Vice-Chairman,
Advisory Committee on Academic Planning,
Ontario Council on Graduate Studies,
130 St. George Street, Suite 8039,
TORONTO, Ontario. M5S 2T4.

Dear Dr. Preston,

This is a reply to your request for the University's comments on the consultants' report on graduate work in Religious Studies.

We are in general agreement with the tenor of the report and are pleased to note that our doctoral studies in Christianity meet the scientific criteria of the consultants. We should however like to submit certain comments.

Since the consultants scarcely mention it, we feel we should draw to the attention of the ACAP that our Department of Religious Studies is the only one in Ontario at which students may pursue their graduate (and undergraduate) studies both in English and in French.

The consultants' recommendations that, in our emphasis on Ancient Near Eastern Religions, we draw upon our expertise in Classics and Philosophy are in accordance with our traditions and correspond to the interests and the competence of our staff. Since the department is already very interested in the study of Canadian Indian and Eskimo religions and aware of the possibilities of collaboration with other departments of the University, we are pleased with the consultants' views in this matter.

With regard to the consultants' recommendation about our doctoral programme in Psychology of Religion, ACAP should know that the University has appointed a committee to examine the future of doctoral programme in this field, with particular regard to collaboration with other departments. We expect to have a report on this later in the year.

Yours sincerely,

Roger Guindon, O.M.I.,
Rector.

copy: Dr P. Hagen
Prof. E. Lamirande

73

C-6

QUEEN'S UNIVERSITY
KINGSTON, ONTARIO
SCHOOL OF GRADUATE STUDIES AND RESEARCH
K7L 3N6

QUEEN'S UNIVERSITY - RESPONSE TO THE ACAP CONSULTANTS' REPORT ON RELIGIOUS STUDIES

Although Queen's University has no graduate programme in religious studies, it has a three-fold interest in the Consultants' report: first, students holding honours B.A.'s in Religion from Queen's increasingly seek graduate work in religious studies, and we therefore desire to do all that we can to strengthen such graduate study in Ontario; second, it is our hope that in the future we might appoint more Ontario graduates to our staff, and we are therefore concerned with the character and quality of religious studies on the graduate level; and, third, it is not unlikely that sometime in the future Queen's University might want itself to consider offering graduate studies in religion, and we are therefore pleased to be consulted as plans for the future are studied.

In general, we consider the Consultants' report to be both helpful and fair; and we endorse its general stance in the hope that its recommendations will prove useful in strengthening graduate studies in religion - especially at those institutions offering doctoral programmes (McMaster, Ottawa, and Toronto). In particular, we endorse the first sentence of paragraph 6.10 of the report: it seems clear to us that Religious Studies ought to be considered a "core discipline" deserving to be taught seriously in all Ontario Universities.

R. McIntosh

R. MCINTOSH
Dean
School of Graduate Studies and Research

6 May 1974

UNIVERSITY OF TORONTO
School of Graduate Studies

OFFICE OF THE DEAN

Toronto 181, Canada

May 13, 1974

Dr. M.A. Preston,
Council of Ontario Universities,
#8039,
130 St. George Street,
Toronto.

Dear Dr. Preston,

The report of the consultants on the Religious Studies Planning Assessment has proved not to be helpful to the University of Toronto in planning the development of future graduate work in that discipline. It is regrettable that the consultants do not appear to have made adequate use of the great amount of documentation provided them and, in particular, the specific and extensive proposal for degree programs made by this University. When the consultants visited this campus in September 1973, they were fully informed of the status of the proposal, which already had been approved by the Council of the School of Graduate Studies in June 1973 after very detailed review. They were also informed of the conditions which had been laid down at the time of approval (see below). This information seems to have been ignored, and to describe the proposal itself as being at the "formative stage" (5.48) is erroneous. Perhaps the brevity of their individual interviews with many people accounts for their uncertainties and confusions in these respects. The interview with the Dean of Graduate Studies and his Associate Dean, who are the key persons in the initiation and implementation of new graduate programs, lasted about half an hour. It was also unfortunate that the short visit did not allow time to talk with the Dean of Arts and Science who has budgetary responsibility for all the relevant departments in non-Christian studies, as well as for the Jewish Studies program.

In these circumstances, we appreciate the difficulties the consultants may have had in comprehending the structure and relationships of the University of Toronto, the Federated Universities and the Toronto School of Theology (5.42, 5.43). We believe, however, that many of their misgivings could have been dispelled with further discussions. The University of Toronto has had a great deal of experience in administering interdisciplinary programs and can point to one example that is very close to the situation of Religious Studies, one that has achieved a success that we think would be hard to match. We refer to the Centre for Medieval Studies which draws on an even larger number of departments than Religious Studies, including all of the Federated Colleges and has, in addition, developed an integrated relationship with the Pontifical Institute of Medieval Studies. Its programs are recognized as among the best in North America.

We see no reason why Religious Studies would present administrative difficulties any more complex than those with which we are already familiar and have successfully managed. The proposals noted above have already provided for administrative effectiveness, not least by way of a Graduate Centre to give cohesion to the rich resources at this University. Moreover, since the time of the consultants' visit, certain steps have been taken which will enhance our administrative effectiveness. Firstly, a Memorandum of Understanding has been drawn up by the University and the Federated Colleges which includes the recommendation that university departments will be created from the present "college" departments, among them a university department of Religious Studies. The recommendations have been reviewed in detail by each of the Colleges, approved by the College Councils, and will be presented to the Governing Council of the University for approval on May 23. Under the Agreement, the new unified Department of Religious Studies will be administered by the Dean of Arts and Science through a University-appointed chairman and the salaries of the faculty will be covered by the University.

Secondly, in April of this year, a decision was made to transfer the Departments of East Asian Studies, Islamic Studies, Near Eastern Studies and Sanskrit and Indian Studies, previously located in diverse parts of the campus, to the same floor of the Robarts Library. We intend that this will stimulate interaction

that will benefit a number of our programs, especially in interdisciplinary areas such as Religious Studies. Further, we feel that the consultants were unnecessarily concerned by the relationship with the theological colleges and that they greatly underestimated the importance of the Toronto School of Theology in drawing the faculty of these colleges together.

We do not deny that the Toronto situation is a complex one, but we strongly reject the notion that the University cannot handle the situation and that harm must come to a religious studies program. Indeed, it is precisely its diversity which gives Toronto much of its acknowledged strength in these and a number of other areas.

The consultants attach great importance throughout their report to the existence of a strong undergraduate base for a graduate program. The combined undergraduate department itself is relatively new and undergoing academic and administrative developments peculiar to the nature of its own genesis which was quite unlike that of the graduate proposal. The two situations had to be dealt with on their own terms up to a certain stage. For the undergraduate program, that stage had probably been reached during the course of the current academic year in the context of plans we have mentioned for important changes in the administration of departments in the college subjects within the Faculty of Arts and Science. Academically, the undergraduate department has already achieved, in a very short time, a substantial degree of integration of resources and curriculum. Of the 32 members of the combined undergraduate department, 21 have been engaged in graduate teaching in the university or one of the theological programs, four are junior appointments at the pre-doctoral level, three are full-time administrators, two are engaged in post-doctoral work and two are close to retirement. Of the 45 faculty names submitted with the Toronto proposal, 11 are members of the undergraduate staff in religious studies. The sweeping nature of the consultants' remarks about the quality and competence of this group are not warranted.

The consultants note that, within the University, reservations about the religious studies program were expressed by members of some related departments. Even at the time of the consultants' visit, steps had already been taken to arrange with

related departments the lines of demarcation between disciplines and, since then, these bilateral agreements have been extended. Assurances have been given to smaller departments that their interests will be protected and that the quality of staff admitted to graduate faculty status would be given particular consideration. It was to these ends that the following conditions, made known to the consultants, were set down by the Council of the School of Graduate Studies and the Governing Council when the Religious Studies degree proposal was approved :

a) that lines of demarcation be clarified in writing through negotiations of the Religious Studies Ad Hoc Committee with concerned departments/centres where there is a possible overlapping of interests; the responsibility for such decisions will rest with the Dean of the School of Graduate Studies;

b) that for the first five-year period a graduate faculty accrediting committee be established by the Dean of the School of Graduate Studies at the appropriate time to recommend to the Dean of the School of Graduate Studies the admissibility of proposed new graduate faculty members, such a committee to be composed of eight to ten members of the graduate faculty, adding outside members when necessary. (This committee would seek an outside evaluation in each case.)

We reject the consultants' suggestion that it is necessary to bring in outside leadership to ensure the success of a program in religious studies. Such a remark stands in odd contradiction to their statement that we have a "wealth of resources for a comprehensive and wide-ranging program in Religious Studies that can scarcely be matched on the North American Continent." (5.43). Their suggestion runs counter to an open search process to which this University is formally committed and presumes that the University could not be confident in the capacity of a search committee to deal with the realities and needs of a given situation in recommending a Director. Under regulations presently in effect at the University of Toronto a search committee would be appointed by the President in consultation with the Dean of the School of Graduate Studies and would have representatives

of the major areas of interest in the field. We could not agree to bind that committee to a predetermined outcome, whether in terms of an internal or external choice or a person from any particular background in religious studies.

The consultants express concern at the imbalance of numbers between "Christian" and "non-Christian" faculty. While not denying the very evident and valuable strength in Christian studies, we would first note that in the fields of non-Christian studies the number of faculty listed by the consultants is only three fewer than the entire department at McMaster and one fewer than the entire department at Ottawa. Even these figures underestimate our strength in the areas of non-Christian studies. None of the consultants' totals correspond to the data available. Indeed, the consultants appear to have identified 'Western' with 'Christian', which is quite inappropriate. The total number of Ontario faculty given (p.A.6) is 301.5, but ACAP faculty lists add up to 187 and area totals to 320, Clearly, there must be some double counting in one or more of these figures. Our own count of graduate faculty at the University of Toronto is :

Non-Christian Studies		
Asian	7	
Near Eastern	7	
Judaism	4	
Islam	3	
African	1	
		22
Christian Studies		20
Social Sciences		3
		45

The Consultants' total is 53.

The Consultants did not note our strength in the Department of East Asian Studies, which is significant not only in Chinese and Japanese culture generally but specifically also in religious studies. Nor do they comment on the development of Jewish Studies. Both the Toronto Jewish community and the university have given strong support to the

undergraduate program in Jewish Studies. Through the J. and G. Schwartz Memorial Bequest, it has been possible to invite to the campus leading Jewish scholars for lectures and seminars as an independent complement to the Jewish Studies program. The visitor for 1973 was Professor Gershom Scholem. For 1975-76, a university commitment has already been made to the Department of History for the appointment of an historian of Medieval Jewish History. It should be noted also that many of the initiatives to open up studies in the fields of non-Christian studies have come from the faculty in Christian studies. It is interesting to note the following statistics which show the Toronto faculty as a percentage of the Ontario faculty :

	%
Non-Christian areas	22
Christian studies	26
Social Sciences, etc.	20
Provincial total	24

We do not intend in any way to downgrade the enormous strength of the resources for Christian Studies on the Toronto campus. On the contrary, presumably it is both a University and an ACAP objective to encourage graduate programs in fields where comparatively strong resources exist. The consultants rightly observe that our strength in this area is drawn in significant part from the Toronto School of Theology and the Institute of Christian Thought. Their impression, stated several times, is that the University would be virtually powerless to prevent the entire program from being swamped by this segment of it, to its great detriment, especially since "it is just in Toronto that there are the linguistic and other resources for first-rate graduate training in such non-Christian traditions as Buddhism, Hinduism, Islam, etc..." (5.46). Indeed, there is their darker hint in this context that the proposal is a cover for the simple transplanting of the T.S.T. and I.C.T. programs to a more "respectable" University of Toronto base. To refer in this connection to the program spelled out in the proposal as "allegedly" in Religious Studies is mistaken and ignores several important facts which were drawn to their attention.

a) We see a clear distinction between a theological program and a Religious Studies program, and between Christian Theology and Christian Studies. Christian Theology must be studied descriptively as part of Christian Studies : the same thing can be said of Jewish, Islamic or any other religion.

b) The theological program of T.S.T. and I.C.T. have another orientation, and they have no intention of abandoning these autonomous programs in favour of Religious Studies.

c) Only a fraction of their faculties, therefore, (approximately one-third) are proposed for association with the Centre for Religious Studies.

d) Only a fraction of the students enrolled in T.S.T. and I.C.T. would be considered to be pursuing a program of Religious Studies and thus eligible to enrol in the proposed Centre. (Three such students were selected to be interviewed by the Consultants, so it is not surprising that they were found to be disposed in favour of Religious Studies rather than Theology (5.46).

The University should remain sensitive to the possibility of imbalance raised by the Consultants, but it has mechanisms to deal with this. Through the Director of the Centre and his Executive, appropriately representative of all of the major religious traditions and disciplines, the University would control the balance between Christian Studies and the non-Christian areas, both in staff appointments and in student enrolments. First priority will be given to appointments in the non-Christian area (especially Judaic Studies where there is already considerable student interest), to the extent funds are made available in the normal budgetary process.

We do not wish to be overly critical of the consultants who had to absorb a good deal in many short interviews and who remark frankly on their uncertainty, lack of unanimity, and tentativity of their views on the Toronto proposal for an M.A. and Ph.D. (5.41). Nevertheless, we believe their comments on

the administrative workability of the proposals were answered in part by the administrative provisions in the documents available to them as noted earlier, and in part by our successful experience with other Centres cutting across many Departments and disciplines. And we note that such programs will be even more effectively administered given the new agreement with the Federated Universities. We must emphasize also that the imbalance between Christian and non-Christian areas is not nearly as great as the consultants' data suggest. This imbalance, in any case, is from one perspective simply a statement of our unusual strength in Christian Studies; compared to other institutions, our strength in other areas is quite significant. Moreover, there are more effective and more acceptable ways of serving in a balanced way the legitimate interests of the various groups than that suggested by the consultants, not least being the selection of a Director in whom all such groups have confidence and an Executive which represents such groups. I might add that a recent meeting of those most directly concerned, in order to discuss frankly the consultants' report, showed general dismay at their recommendations on Toronto and a generally constructive approach in seeking solutions to the remaining problems - an attitude which is in marked contrast to the tone reported by the consultants in 5.45 and 5.46.

Turning to the forecasts of demand, one cannot help noting in 3.1 that the starting point of the consultants, rather uncritically, is the assumption of "the over-production of Ph.D's generally." The consultants rely heavily on the Welch Report for their statement on the employment prospects for graduates in Religious Studies. We are unaware of the nature of this report, and therefore have no idea of the degree of confidence, if any, which one can put in its projections for a decade ahead. I am confident that ACAP has now had enough unfortunate experience with such projections, and enough analyses by the foremost authorities in the field such as Chancellor Howard R. Bowen, to avoid the worst pitfalls of locking us into a manpower forecast. It would be particularly unfortunate were this to happen in an area where the Canadian situation appears to be different from that in the United States, where the professional and academic interests of students overlap, and where the "market" is even harder to define than usual and perhaps even less relevant to educational objectives.

We note also that the effect on the supply of graduates of the proposed Toronto degree is less than might appear at first sight. As the consultants note, some of the students will be from the existing Th.D. program, and will therefore involve no net addition to the overall Th.D.-Ph.D. pool. (The Bowen article is in the Journal of Proceedings and Addresses of the Association of Graduate Schools, 24th Annual Conference, 1972.)

Yours sincerely,

A.E. Safarian

A.E. Safarian
Dean

Aes/leh.

ADVISORY COMMITTEE ON ACADEMIC PLANNING
Ontario Council on Graduate Studies

Professor M. A. Preston
Executive Vice-Chairman

COUNCIL OF ONTARIO UNIVERSITIES
130 ST. GEORGE STREET, SUITE 8039
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June 5, 1974.

Dr. H.E. Duckworth
Professor V.A. Harvey
Professor Ninian Smart

Gentlemen:

The ACAP subcommittee which is preparing our views on the religious planning assessment has had a number of meetings. We have considered your report and the comments of the universities and of the Discipline Group. I am enclosing these comments.

The subcommittee is at present disposed to support your recommendations in general in all cases but that of the University of Toronto, and in this case we are at present undecided. The comment from the University of Toronto seems to indicate that a good deal has happened since your visit. It is possible that they are in fact meeting the fundamental objections which you have raised.

The subcommittee felt that it was important to examine very carefully to what extent that Toronto had moved in the direction that you had desired. We therefore held a meeting with Dean Safarian, Professor Watson and Dean Safarian's assistant, Professor Merrilees. I am enclosing an aide memoire which gives an account of that meeting. You will also see from my enclosed letter and Dean Safarian's reply that the University of Toronto accepts the accuracy of that document.

We would now very much appreciate your comments on the Toronto situation.

We would also be glad to have any comments you feel like making about any of the other university responses.

Yours sincerely,

M. A. Preston

MAP:kw
Encl.

AIDE MEMOIRE OF A MEETING ON MAY 28, 1974
BETWEEN THE ACAP SUBCOMMITTEE ON RELIGIOUS STUDIES AND
REPRESENTATIVES OF THE UNIVERSITY OF TORONTO

The reorganization of undergraduate teaching was outlined as stated in the "Memorandum of Understanding Relating to the Role of the Colleges in the Faculty of Arts and Science, University of Toronto." A single university department will be established for each of the present college subjects. These are Classics, English, French, German, Near Eastern Studies, Philosophy and Religious Studies. A senior committee will be established to advise the chairman on appointments, promotions and the general development of the department. The staff of the university department will include all members of the present college departments. For the Department of Religious Studies this number will be 35. (However only eleven members of the new Department of Religious Studies will be members of the Graduate Centre for Religious Studies.)

The Centre for Medieval Studies was described as one that is working well. When first initiated, it relied on faculty in other departments whose interests were in that department. But now the interest of many of them has switched to the Centre which broadened into areas not offered in departments. The budget for the Centre is in the School of Graduate Studies and has one full-time faculty member as director. Besides the director, there are about six cross-appointments financially supported from the Centre's budget (partly for administrative duties) and 60-70 other cross-appointments whose courses are cross-listed with the Centre and department and who act as supervisors and advisers. Their departments usually recognize their

contributions to the Centre in some instances in considering assignment of duties. The Centre's budget at present includes 10 FTE salaries for services from the Pontifical Institute. The Centre has the various committees such as admissions found in any graduate department and its academic programme is controlled by the director and an executive committee.

This Centre has functioned since 1964 and has done so successfully. The University of Toronto representatives emphasized that the success is to a considerable extent dependent on the abilities of the director to secure the necessary cohesion in such an administrative structure.

There are two types of students enrolled for the ThD - those who are clergy and have an academic interest in theology and those who have a more exclusively scholarly interest in religious studies. It is mostly amongst this latter group that one would expect to find those who would be in a PhD programme in religious studies if one were available. Toronto estimates that probably one-quarter of the students in the ThD programme would apply to transfer to the PhD programme but that not all of these would be admissible.

There would also likely be a small number of students in other departments such as Sanskrit and Indian Studies who would apply for the PhD in religious studies. However, these departments have discouraged students who want to study religion. The Governing Council has given assurances to the smaller departments which would be involved in a Graduate Centre for Religious Studies.

(a) that lines of demarcation be clarified in writing through negotiations of the Religious Studies Ad Hoc Committee with concerned departments/centres where there is a possible overlapping of interests; the responsibility for such decisions will rest with the Dean of the School of Graduate Studies;

(b) that for the first five year period a graduate faculty accrediting committee be established by the Dean of the School of Graduate Studies at the appropriate time to recommend to the Director of the Centre or, until his appointment, to the Dean of the School of Graduate Studies the admissibility of proposed new graduate faculty members, such a committee to be composed of eight or ten members of the graduate faculty, adding outside members when necessary. (This committee would seek an outside evaluation in each case.)

It was pointed out at the meeting that there was another problem about appointments to the Centre, namely that conceivably the scholars whose principal interest lay in the study of religion per se might be a minority compared to those who would think of themselves primarily as linguistic scholars, or philosophers, or historians, or anthropoligists or students of literature. The University representatives suggested that it was assumed that recommendations for membership in the Centre would, in addition to the criteria normally used for graduate faculty appointment, take account of the relevance of the potential member s scholarly interests and the extent of his proposed involvement in the programme; they offered to make a formal statement to this effect.

Further assurances have been given to the smaller departments

1. that the membership of the executive committee will be balanced as to departments represented and
2. that when financial resources are available the first faculty appointments will be in areas which are relatively small i.e. Judaism, Buddhism.

It was stated that there is now support for the Centre from the majority of

the members of the smaller departments.

The budget for the Graduate Centre for Religious Studies would be in the School of Graduate Studies. Also each cross-appointment, if it did not involve budgetary provision, would be arranged formally as a "contract" with a department for service of its members.

The University has a clear understanding of the kind of person required as director of the Centre. He should have diplomatic skill, the ability to understand the views of all the departments involved as well as the usual scholarly integrity and administrative qualities. Clearly also he must have a commitment to the furtherance of Religious Studies. It was reiterated that the effective control of academic policy would lie with the director and the balanced executive committee.

REPLY OF CONSULTANTS TO ACAP LETTER OF JUNE 5

The Consultants had these concerns and reservations about the Toronto Proposal:

1. Although Toronto has many potential resources for a genuinely well-rounded program in Religious Studies, a program that would incorporate first-rate instruction in Buddhism, Islamics, Judaism, Hinduism as well as Christian studies, we thought certain crucial steps would first have to be taken in order to fully integrate these resources into a coherent program. We feared that unless these steps were taken the proposed Centre would merely cast a more prestigious institutional umbrella over existing programs and, for reasons we stated, Christian studies would overwhelm the other fields. If Toronto were simply to establish another centre for Christian studies--we do not necessarily equate Christian studies with theological studies--we saw no need for ACAP to support the proposal since there are more such centres in the U.S. and Canada than are needed. If, however, there were, as the Centre proposes, a program in which Jewish studies, Buddhist studies, Islamics etc. were fully an integral part, then the program would be worthwhile. But we discovered that some of those whose active collaboration would be needed for this integration saw no advantage to themselves in so collaborating and some even saw disadvantages.

2.0 Some of the specific reasons we gave for our anxiety that there would be no well-rounded program in which non-Christian studies played a formative role were these:

2.1 It appears that the majority of the undergraduate teaching staff in the Department of Religious Studies do not seem competent to guide graduate work and do not enjoy the confidence of faculty in other departments. It is not clear to us how the creation of a university department from the various colleges will dramatically alter this situation. Since there are few prestigious faculty in the undergraduate departments, and since the majority of those are in Christian studies, the scholarly hegemony of the Centre will probably drift to those well-known scholars in the theological faculties who are in Christian studies. This fear, incidentally, was expressed to the Consultants in unmistakeable terms by persons in other departments who were in non-Christian religious areas of scholarship.

2.2 We saw no leadership within the Department of Religious Studies nor in any other Department that was actively supporting the program. We were told by knowledgeable sources that leadership would have to come from outside the University since no one from within combined the interest, prestige, and energies necessary. The Consultants made this point to Dean Safarian in our interview with him.

2.3 We noted a disturbing lack of cooperation and interest on the part of scholars in fields important to the proposal.

2.4 We thought it probable that students now taking degrees in Christian studies in TST and ICT would simply transfer to the University for the more prestigious degree but that there would be no corresponding transfer from Near Eastern or Oriental studies, thus adding another factor to the pressure from Christian studies.

2.5 The questions that the Consultants pose in the light of the foregoing considerations are these: (a) does the latest proposal provide a structure that takes account of these things and insure a well-rounded program? (b) does Dean Safarian's letter give us reason for thinking the above fears ill-founded?

3.0 With regard to the documents now submitted to us, our answer to the first question (a) is "no, not yet." No one questions the adequacy of the proposal, its areas of specialization and the like. What we do question is whether the proposed structure will insure that program. Indeed, the document entitled RECOMMENDED STRUCTURE FOR THE GRADUATE CENTRE OF RELIGIOUS STUDIES is disappointing in this respect. It merely says that there will be a Director and an Academic Secretary while we are not told how many there will be on the Advisory Council, how many will come from the University faculty or from what departments and how many will come from the theological schools. We are not given any idea of what the balance of specializations will be. In fact, in the light of our expressed concern about the possible predominance of Christian studies, the last sentence is not comforting. It reads: "It would seem imperative that the Advisory Council be at all times representative of the diverse areas of study embraced by the program, though the ratio of that representation might vary according to discernible trends in specialization on the part of the students registered in the Centre." (italics ours). Given the dynamics of the Toronto situation, this policy would seem to promote just what we fear might happen.

4.0 Our second question was whether Dean Safarian's letter gives us reasons for thinking these reservations unfounded. Unfortunately, it does not. It would probably not be fruitful for us to defend ourselves against the charge that we did not make adequate use of or ignored the information provided us. We might note only that our description of the program as being in its formative stages, to which he took exception, was an addition we made to the second draft at the request of the Toronto representative to the Discipline Group. He argued that our report would appear to be less final and less negative if we suggested that Toronto was still in the process of refining the proposal.

4.1 The Dean's letter does not in our opinion speak to the problem constituted by the quality of the undergraduate department of Religious Studies. His statement (p.3) boils down to the claim that 21 of this department have been engaged "in graduate teaching in the university or one of the theological programs...." (italics ours). Unfortunately the conjunction "or" in the above sentence masks the distinction between being engaged in graduate teaching in a University and in a theological school. Nor are we told how many are engaged in each of these. The fact that a great proportion teach in a theological program isn't in itself an im-

pressive fact and only raises our question about the overwhelming emphasis on Christian studies in the department. Moreover, it raises the incidental question why if 21 are so competent in this respect that only 11 are being proposed for membership in the Centre.

4.11 The Dean rejects the notion that it is necessary to bring in outside leadership and says this runs counter to an open search policy. We can only note that if a suitable and unheralded candidate were unexpectedly to emerge from within the University, this would indeed alter the situation but we were told by virtually everyone that this was unlikely. As we noted above, we made this point in our interview with the Dean.

4.12 The Dean does not specify how actively people in the non-Christian areas will be involved in policy making in the Centre. We applaud the fact that many of these persons will be moved to the library in conjunction with one another but this hardly goes to the heart of the matter. Nor is it a case of assuring that courses in the non-Christian areas will be offered. The issue is whether these scholars will really inform the ethos and educational policy of the program. It is at this point that we perhaps have not made ourselves sufficiently clear for the Dean does not speak to this point in his considerations of balance. Consider, for example, his rejection of the Consultant's count of faculty (p.5). The reason our count differs from his is that we frequently found that how a given faculty member's field was characterized or classified did not reflect his or her specialization and competence if this were judged solely from his or her curriculum vitae. Since we found it to be a tendency among scholars in religion generally to think that an interest in a field qualifies them to teach graduate students in these fields of interest we classified persons according to those fields in which their publications indicated competence. We found that a scholar whose publications were in New Testament might be listed as an expert in some non-Christian field because he or she was very interested in Gnosticism; just as it was sometimes the case that a person whose training and publications reflected expertise in theology was listed as a philosopher of religion or a sociologist or a historian. We wish that when the Dean wrote that no member of the Centre will qualify as a member unless in addition to his interest in Christian theology he also as "an active interest in multi-traditional context for religious studies" he had written "competence" rather than "interest."

4.2 We wish not to be misunderstood. The issue, in our opinion, is not that of theological studies versus Religious studies, as if our major anxiety was that some sort of religious inculcation was a danger. The issue is that we see no good reason for constituting another graduate program that consists predominately of Christian studies, even if the latter is not theological in orientation. The only justification for the Toronto proposal can be is that it brings together the wealth of resources that University possesses in the non-Christian as well as Christian areas. There are very fine degrees in Christian studies already being offered in the Toronto area, and there is, in our opinion, no reason simply to transfer these programs to the University.

4.3 It is claimed that only a fraction of students from the theological schools will transfer to the new Centre. Perhaps so, but it would only take a very small fraction of them to overwhelm the University program; if, that is, it is a modest program.

4.4 Finally, we agree that predictions of future demand are hazardous. We were not in this respect dependent on the Welch Report but were considerably more optimistic, assuming as we did some 70 new positions in the next ten years.

Response of the University of Waterloo to the Report of the Religious Studies Consultants to the Advisory Committee on Academic Planning submitted to ACAP, May 10th, 1974

Our general reaction to this report is very favourable. The report is incisive and gives a good critical review of the state of graduate work in religious studies in the province.

With respect to the section devoted to the University of Waterloo, we wish to make only a few comments. We accept the main recommendation in the report that the University of Waterloo not proceed with its plans to implement an M.A. in religious studies at the present time.

In arriving at this recommendation, the consultants refer to "the fragmented state of the undergraduate group in Religious Studies and the admitted inability to constitute a Department of Religious Studies". They believe that it is "unwise to create a graduate programme without a coherent undergraduate base.". The religious studies programme at Waterloo involves the colleges and has reflected the diversification of their interests, their constituencies and their purpose. The university and the colleges have worked and will continue to work together to develop effective and mutually satisfactory arrangements for administering the programme. It is expected that a mode of operation can be developed which will provide the necessary cohesive base upon which any future graduate programme might rest while at the same time preserving the strength and diversity provided by the college system.

With respect to relationships with Wilfrid Laurier University, we need only point out that the two universities have established a joint council which co-ordinates their activities in all matters of mutual concern. We would anticipate that this close co-operation will continue and that members of the University of Waterloo faculty in religious studies will become involved in the WLU graduate programme to the extent that they can make a significant contribution to that programme.

Respectfully submitted,

A. K. Watt
Dean of Graduate Studies

The University of Western Ontario, London, Canada

Faculty of Graduate Studies
Office of the Dean

April 16, 1974

Professor M.A. Preston,
Executive Vice-Chairman,
Advisory Committee on Academic Planning,
Ontario Council on Graduate Studies,
Council of Ontario Universities,
130 St. George Street,
Suite 8039,
Toronto, Ontario.
M5S 2T4

Dear Professor Preston:

I write in response to the Consultants' report on Religious Studies. As you are aware Western has no graduate activity in this field but at the same time we have welcomed the opportunity to become informed about this area in the Graduate Schools in Ontario.

In our concern about establishment of Religious Studies in a secular institution many of the points made by the consultants provided useful signposts to problems and pitfalls in our own plans. It would be most helpful to us if Professor Johnson could continue to attend what may be somewhat infrequent meetings of the Discipline Group in the future. Even if this is not possible I should like to thank the Discipline Group for permitting us to observe their activities. The experience has been most helpful to us.

Yours sincerely,

H.B. Stewart,
Dean,
Faculty of Graduate Studies.

HBS/mmd
c.c.: Dr. R.J. Rossiter, Vice-President (Academic).
Dean J.G. Rowe, Faculty of Arts.
Professor H.J. Johnson, Religious Studies Discipline Representative.

Dean, Faculty of Graduate Studies

C-27

Wilfrid Laurier University

Waterloo, Ontario, Canada N2L 3C5. Telephone (519) 884 1970

May 10, 1974

Dr. M. A. Preston
Executive Vice-Chairman
Council of Ontario Universities
Advisory Committee on Academic Planning
Ontario Council on Graduate Studies
130 St. George Street, Suite 8039
Toronto, Ontario
M5S 2T4

Dear Dr. Preston:

W.L.U. is prepared to lend its full support to the Consultants' Report on Religious Studies.

We note with satisfaction the clear case which was argued for a distinction between the study of religion and religions. This distinction ought to chart the course for a methodological clarity which has not been fully understood in the past.

The inclusion of religious studies in the core of a University curriculum is well argued and we heartily concur.

If the trend toward teaching World Religions in High Schools continues, some provision for upgrading Secondary School teachers will obviously have to occur. This will no doubt create a demand for terminal Masters Programs which WLU and other universities will have to consider.

We commend the consultants for their report.

Cordially yours

Dr. N. E. Wagner, Dean
Faculty of Graduate Studies

NEW:as
c.c. Dr. N. Tayler, Vice-President - Academic
Dr. D. Granskou, Dept. of Religion & Culture

THE RESPONSE OF THE UNIVERSITY OF WINDSOR

TO THE

REPORT OF THE RELIGIOUS STUDIES CONSULTANTS

TO THE

ADVISORY COMMITTEE ON ACADEMIC PLANNING

ONTARIO COUNCIL ON GRADUATE STUDIES

ON

GRADUATE PROGRAMMES IN RELIGIOUS STUDIES IN ONTARIO

May, 1974.

The University of Windsor wishes to commend the consultants for the conscientious research and thoughtful deliberations reflected in their report on graduate programmes in religious studies in Ontario. We are concerned that it perpetuates a certain factory-type, division-of-labour model of the university and that it reflects to a great extent past presuppositions and practices in the field of religious studies. But within the terms of reference furnished and the time allotted them, their grasp of the present state of graduate education in religious studies in Ontario is balanced and perceptive.

We are less convinced that they adequately grasped the developing needs for the teaching of religion in the universities at the undergraduate level, in the community colleges and in the secondary schools. They simply assume that for the most part new appointments in the universities will and should fall to scholars specializing in Near Eastern, Asian or African religions, but this assumption is subject to both empirical and philosophical challenge. Furthermore, the consultants had little or no opportunity to assess or to encourage the development of the academic study of religion in community colleges and secondary schools, despite insistence by the Religious Studies Discipline Group that such opportunities be afforded the consultants. In short, the consultants did not investigate precisely those areas of academic undertaking which will make primary use of scholars and teachers trained in graduate programmes of religious studies in Ontario. Doubtlessly, the fault lies more with the directions given and time allotted by the Advisory Committee on Academic Planning than with the consultants themselves. But this failure to appraise actual and potential needs is reflected in the governing criteria and concrete recommendations of The Report of the Religious Studies Consultants.

More specifically, the University of Windsor wishes to respond to three aspects of the Report of the Religious Studies Consultants.

I. The Consultants' Criteria for Religious Studies in Ontario

We fully agree with the consultants that the study of religion in the secular university must in principle be plural, multi-disciplinary, objective and comparative (1.1 to 1.4). We also agree that departments of religious studies must be institutionally uncommitted to any religious tradition although normative questions may engage the concerns of individual scholars and specific courses (1.5-1.6). We do not, however, accept certain implications drawn from these criteria regarding the adequacy and development of programmes of religious study in Ontario.

1. We do not agree that undergraduate programmes which concentrate on Western Religious Studies are inherently Christian and theological (cf. 2.24-2.29, 2.40-2.41, 3.21).

   The consultants equate these fields throughout their analysis of current graduate programmes of religious study in Ontario. This equation is most clearly visible in their survey of the distribution of existing faculty and current Ph.D. work by

sub-disciplines where they include concentrations on "Religion and Culture," "Philosophy of Religion," and "Western Studies" under the rubric of "Christian Studies " (2.24-2.29). This unfortunate and inaccurate grouping lends spurious weight to the consultants' claims that current religious studies programms are too exclusively Christian and theological and to the consultants' recommendations that studies in African and Asian religions should be greatly expanded.

The study of Western Religions can be pluralistic, multi-disciplinary , objective and comparative (to cite the consultants' broad criteria of religious studies per se). Such study includes the ancient Near Eastern and Graeco- Roman background, the classical scriptures of the great Western religions, the historical development of religious thought and institutions among these religions, the interaction of religion and culture as seen in the relations between the religions and politics, economics, science and philosophy, the aboriginal and cult religions indigenous to Western Culture in general and North America in particular, and especially the changing shape of all these religions under the impact of secular and historical consciousness.

The consultants rightly criticize an inordinate stress on Christian thought and institutions in many programmes that claim to deal with Western Religious Studies. These programmes should be changed to do justice to the wider range of concerns indicated above. We would, however, question the consultants' assumption that all men trained in "conventional programmes of Christian theology" do not have this wider Western scope in view (at least insofar as the Christian tradition engages these issues). At least those trained in the better seminary-related graduate programmes did engage in this wider encounter with Western Culture. As a consequence, their teaching and research is informed by a broadly Western rather than a narrowly Christian point of view.

We are also disturbed that the consultants virtually equate religion with the historic religions. Though they recognize a place in Religious Studies Departments for critiques of the religions (e.g., Marxist, Freudian, atheistic), they neither acknowledge the implicit religious character of many such critiques nor call for the study of newly emergent forms of religious sensibility in European and North American culture. But we strongly believe that modern Western religiosity is a genuinely new phenomenon very much in need of study. This area of research must not be surrendered to theological faddists or apologetes. Surely the Religious Studies Departments of secular universities in North America should deal with the reductive, eclectic and polymorphous forms of religion in our culture as well as with the established, historic religions.

2. We do not agree that a concentration on the religions of Western Culture in undergraduate programmes is undesirable (cf. 1.7; 2.24-2.25; 3.0; 6.5-6.6).

Granted that existing programmes may not adequately cover all areas included in this domain, a concentration on Western religions in general and Christianity in particular seems no more parochial than a similar concentration in such disciplines as language and literature, politics and economics, history and philosophy. The university's task as custodian and conscience of culture could hardly be served without this concentration.

This is no plea for cultural introversion or Christian exclusivism. We should provide and require some study of non-Western forms of religion -- ancient, Near Eastern, Asian and African. But we see no reason for moving toward the Consultants' ideal of "equal time" for all these religions either in courses offered or research undertaken. The "equal time" ideal seems to rest on two debatable assumptions -- the failure to appreciate the intimate relationships between a culture and its religions, and a belief that the West can be saved from its religious bankruptcy by the Eastern faiths. Help may very well come from the study of non-Western religions, but not by way of ignoring or circumventing the distinctive religious history and needs of the West.

In short, we favor a serious commitment to non-Western religions in Religious Studies Departments, especially if programmes in Asian, African or Semitic Studies are not available elsewhere in a university. These religions should be studied both for an understanding of them on their own terms and for the light they throw on our own religious traditions. But such a commitment should <u>not</u> involve curtailing our primary concern with Western religion and culture.

Universities surely need to redistribute their priorities in matters of course offerings, new faculty appointments, and needed research in the area of Western Religious Studies. Many departments are still too narrowly Christian and confessional in this regard. Eastern Orthodox Religion is too important a subculture in Canada to be neglected. We especially need to give the greatest priority to the study of Judaism, indigenous new religions, and the new interpretations and expressions of religion under the impact of secular and historical consciousness.

II. The Consultants' Recommendations for Graduate Programmes in Religious Studies in Ontario.

In light of the above considerations, we believe that the consultants' recommendations for the future development of Ph.D. programmes in religious studies in Ontario give an unwarranted priority to specializations in non-Western religions (cf. 6.1; 6.5; 6.6). We concur that existing specializations in Asian and Near Eastern religions should strengthen their supporting linguistic programs. Furthermore, we support the consultants' encouragement of graduate studies in comparative religion at the M.A. level in anticipation of new demand for teachers in religious studies in community colleges and secondary schools requiring this specialization. But we do not believe that Ph.D. programmes in non-Western religions would be expanded at the present time.

The consultants' survey of the distribution both of existing faculty by sub-disciplines and of current Ph.D. work by sub-disciplines shows a remarkable deficiency of empirical and interdisciplinary specializations in religious studies in Ontario.(cf. 2.24-2.29). Furthermore, the consultants' indiscriminate grouping of such specializations as "Religion and Culture," "Philosophy of Religion" and "Western Religious Studies" under the heading of "Christian Studies" in this survey obscures the existing need for scholars and teachers in certain neglected and underdeveloped areas of Western Religious Studies. Consequently, we believe that the Advisory Committee on Academic Planning should move to meet these needs rather than to follow the consultants' recommendations to expand graduate programmes in non-Western religious studies.

More specifically, we strongly urge the strengthening of existing Ph.D. programmes and the development of new Ph.D. programmes which stress the empirical study of religion, the interdisciplinary study of religion and the comparative study of religion in the context of Western Culture. Of special importance is the immediate development of programmes of study in Judaism,

III. The Consultants' Recommendations for the proposed Ph.D. Programme in Religious Studies at the University of Windsor (cf. 5.71-5.76), 6.37).

The University of Windsor notes with gratitude the several strengths in the existing programmes of religious studies cited by the consultants: the interest in modern cultural studies and interdisciplinary work (2.36), the impressive library resources (2.6), and the morale of both faculty and students (5.73).

We are also gratified that the consultants were keenly interested in our proposal for a Ph.D. programme centering on the interplay between North American culture and religion as symbol system, since this proposal seemed to be an innovative and unique interdisciplinary approach to the study of religion with the added virtue of focusing on North America (cf. 5.72-5.73). For reasons of our own stated above in addition to the consultants' own recognition of the need for empirical and interdisciplinary religious studies, we believe such an envisaged Ph.D. programme of religious studies is worthy of development. We concur, however, with the consultants that present faculty competence and university financial support does not permit us to undertake the programme as envisaged. We would at present be only capable of a programme in Theology of Western Culture and Philosophy of Western Religion with an accent on interdisciplinary work. Therefore, the Department of Religious Studies accepts the consultants' recommendation "that at the present time the Ph.D. be not approved." (5.761) (Please note that the summary recommendations with respect to Windsor in 6.87 (ii) should be editorially corrected to read "no Ph.D. program at the present time" to conform to the fuller statement in 5.761: "We recommend, therefore, that Windsor retain its M.A. program at its present level but that at the present time the Ph.D. be not approved. We note that the M.A. serves inter alia as a pilot project related to the ultimate establishment of the Ph.D. as envisaged.")

We believe that this innovative Ph.D. programme in religious studies can and should be established at the University of Windsor when adequate financial support becomes possible. Meanwhile, the department will develop their M.A. programme in the direction set forth in their Ph.D. proposal. Moreover they will intensify and expand interdisciplinary cooperation with other departments. In addition, they will bring the same influence to bear on their undergraduate program to test out the value and relevancy for undergraduate teaching of the kind of expertise envisaged in their proposal.

APPENDIX D

PROCEDURE OF PLANNING ASSESSMENT AND TERMS OF REFERENCE

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Procedure for Religious Studies Planning Assessment

February 15, 1973

This planning study covers the field of Religious Studies, and excludes advanced Theological and Seminary programmes. (Appendix A)

A. Tasks Requested from Discipline Group (with help available from ACAP at all stages)

A.1. Suggest suitable consultants. This also will be a matter for discussion with ACAP.

A.2. Examine and comment on pro formae to be used for the gathering of information on current, past and future programmes as described in paragraph B.1.

A.3. Examine and comment on the adequacy of the data on current and past strength.

A.4. Both in consultation with ACAP and separately, consider the situation revealed by the tabulation of proposed future programmes and consider whether future plans should be modified or developed in more detail. As a result of this step, individual universities may wish to revise the material described in B.1.d below.

A.5. Possibly develop a tentative plan for development of established or new graduate work in these aspects of religious studies in Ontario, based on the evaluation of prospects and plans for the departments collaborative arrangements and paying attention to adequate coverage of the divisions of the discipline. Any such plans will be reported to ACAP which will transmit them to the consultants.

B. Information from Universities

B.1. Each university is asked to supply to ACAP, in the form indicated by ACAP after comment by the discipline group (paragraph A.3) information as follows:

(a) for each division (See Appendix):

(i) current list of faculty members (for part-time members show the time spent on university duties);

(ii) numbers of full-time and part-time faculty members for each of the past five years;

(iii) for the current year and preceding four years, number of graduate students taking graduate courses in the division and number of (1) master's and (2) Ph.D.

(iii) candidates doing dissertation in the division; full and part-time shown separately.

Under these three headings one individual may appear under more than one category.

(b) for each "department"

(i) Curricula Vitarum of all faculty members (Assistant Professor and higher) now engaged in graduate work or soon expected to be and showing inter alia complete publication lists, research and consulting funding in the past five years when relevant to his academic work and students supervised during his career. (Major supervisor: completed and in progress shown separately).

(ii) resources of space--a statement indicating the department's view of the adequacy of its space, and, in connection with the future plans in (d) below, discussing future space provision;

(iii) undergraduate base; honours students, number of qualifying or make-up year students, etc.;

(iv) other general items relevant to research and graduate study, e.g., computing facilities;

(v) support from related departments including shared teaching and research in the divisions covered by this assessment;

(vi) extent of major laboratory facilities and equipment in the divisions covered by this assessment;

(vii) library resources: analysis of holdings and budget;

(viii) description of any inter-university arrangements for graduate work.

(c) table of characteristics of graduate students in the department

(i) F.T. and P.T.;

(ii) immigration status (3 years) and country of first degree;

(iii) sources of financial support;

(iv) time to reach degree;

(v) drop-out number;

(vi) Ph.D. ABDs;

(vii) degrees granted;

(viii) post graduate employment of Ph.D.'s (a) immediate and (b) after two years;

(xi) ABD employment (a) immediate and (b) current.

(d) proposed plans for the future, in as much detail as the department can provide, including the proposed scheme for support of these plans, and accompanied by supporting arguments, including consideration of the sources of graduate students and an analysis of demand for graduates from the programmes. The various headings in (a) and (b) above should be dealt with quantitatively where possible; as a minimum, planned numbers of faculty and graduate students should be given for the next five years.

B.2. The material so supplied will be collated by ACAP and transmitted to the discipline group for action indicated in paragraphs A.3., and A.4. and A.5.

B.3. Apart from the material described in B.1.d and to some extent generated at the department level, each interested university will be requested to make an individual statement on its plans for the development of religious studies in particular the items of future commitment implied by item B.1.d. Deadline dates for parts A and B will be established by ACAP.

C. Terms of Reference of Consultants

C.1. Consider the materials prepared by the discipline group and the universities and obtain other data they may require to carry out the tasks detailed below. They may obtain data and views from any relevant source, such as, for example, employers of holders of graduate degrees, professional and learned societies, federal agencies. They shall consult appropriate officials at the Ministry of Education who are concerned with teaching of religious education. One or more of the consultants shall visit the campus of each interested university. Reports of appraisal consultants are privileged documents and are not to be made available to ACAP consultants. Consultants shall consult with the discipline group near the beginning of the work, during the work as they consider necessary, and immediately before preparing their final report. Shortly before this last meeting, a draft report will be made available to discipline group members on a privileged basis.

C.2. Report on the present state of graduate work in religious studies in the province in general and in each university where applicable, discussing the following:

a. coverage of divisions and specialities, and extent of activity in each.

b. faculty.

c. nature of programmes offered.

d. enrolment size and distribution amongst universities.

e. quality of student body; admission requirements

f. library resources

g. relationship to related disciplines

h. physical facilities

i. other matters considered by the consultants to be significant.

C.3. Make recommendations for the development of graduate work in religious studies in Ontario between 1974 and 1984, but in more detail for 1974-75 through 1979-80, and, without limiting the generality of the foregoing, dealing with the following points:

a. Desirable programmes to be offered in the province, considering both possible limitations or reductions of existing programmes and creation of new programmes and new kinds of programmes including the appropriateness of part-time programmes. In particular, consider any new areas of religious studies in which graduate work should be developed and inter-disciplinary work in which religious studies should be involved.

b. Desirable provincial enrolments, year by year, in the various levels of graduate study and the various subject divisions. One should consider the need for highly trained manpower and also the general cultural, societal and personal factors which may lead students to pursue graduate work in religious studies. In considering manpower needs, one should take account of the "market" area available to graduates and of other sources of supply <u>for that market</u>. Results of forecasts of high level manpower employment should be treated with due caution and only in a clearly balanced relationship with cultural and societal factors.

c. Distribution amongst the universities of responsibility for programmes and for specialities where appropriate, including consideration of the need for any increase of departments offering masters and doctoral work and including consideration of areas of collaboration and sharing of facilities at regional level and across the province.

d. Distribution of enrolment amongst the universities, showing desirable <u>ranges</u> of enrolment.

e. Desirable extent of involvement with related disciplines.

In all cases, it is important that the rationale for the recommendations be clear; this is especially important for items c. and d. Consultants may wish to comment on advantages and disadvantages of various techniques for arranging that their recommendations become effective.

C.4. It is permissible for consultants to recommend appraisals of individual programmes. This would arise if consultants were to suspect that a programme would be found to be wholly or in part below minimum acceptable standards; an appraisal by the Appraisals Committee is the

means of settling the question. It is recognized that this action would be infrequent. Perhaps more likely, in planning assessments in some disciplines, consultants may find an excess of programmes in the same area of study, all of which could pass an appraisal; they would then have to make their own judgments of relative quality (a task outside the terms of reference of the Appraisals Committee), and guided by this judgment and other factors, the ACAP consultants would have to recommend where enrolment should be curtailed or eliminated.

D. Appointment of Consultants

The consultants shall include one person of wide academic experience in Canada but in a different discipline. The other two consultants shall be members of the discipline of international standing with suitable administrative or consulting experience.

E. Report of Consultants

The consultants submit a joint report to ACAP. Minority reports are of course, possible. The reasoning leading to their recommendations should be given fully, in view of the subsequent treatment of the report. The report is submitted for comment to the discipline group and to each interested university. There may be informal or interim exchanges of views amongst the discipline group, the universities, and ACAP. Any university which wishes to make a formal statement on the consultants' report shall submit it to ACAP. Any such report shall be transmitted to the discipline group. The discipline group shall submit its formal comments and/or recommendations to ACAP. ACAP considers the discipline group and university statements along with the consultants' report and transmits them to COU with its recommendations of the position COU should adopt. Copies of the material transmitted to COU will be supplied to OCGS, to the Council of Deans of Arts and Science, and to the members of the discipline group and to the interested universities. The consultants' report may be published together with the comments of the discipline group, those of any university so requesting, and with the position adopted by COU.

APPENDIX A

LIST OF MAJOR DIVISIONS

1. Islam
2. Indian Religion & Philosophy (including Hinduism and Buddhism)
3. Buddhism outside India
4. Other Asian Religions
5. Ancient Mediterranean up to Constantine
6. Judaism
7. Early Christian Origins up to 200 A.D.
8. Western Christian Thought & Institutions up to the Reformation
9. Western Christian Thought & Institutions since the Reformation
10. North American Christian Thought & Institutions
11. Orthodox Christian Thought & Institutions
12. Philosophy of Religion & Systematic Theology
13. Social Science Approaches to the Study of Religion (including Ethnology)
14. Religion & Culture/Society
15. Eskimo and Amerindian Religions

APPENDIX E

DISCIPLINE GROUP MEMBERSHIP

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DISCIPLINE GROUP MEMBERSHIP

Brock	- no representative
Carleton	- L. M. Read
Guelph	- no representative
Lakehead	- no representative
Laurentian	- S. Davis until September 1972 - R. Tremblay
McMaster	- E. P. Sanders*
Ottawa	- M. Giroux - N. Pagé
Queen's	- D. M. Mathers until October 1972 - C. H. Parker
Toronto	- R. J. Williams until January 1972 - G. A. B. Watson
Trent	- no representative
Waterloo	- J. W. Miller until November 1972 - A. F. Thompson
Wilfrid Laurier	- R. W. Fisher until July 1973 - D. Granskou
Western Ontario	- H. J. Johnson
Windsor	- E. J. Crowley
York	- K. H. M. Creal

* Chairman

APPENDIX F

ROLES OF ACAP AND OF DISCIPLINE GROUPS

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Ontario Council on Graduate Studies

By-Law No. 3

A By-Law to establish a Committee on the Academic Planning of Graduate Studies.

1. The Ontario Council on Graduate Studies, recognizing the importance of providing for the continued and orderly development of graduate studies in the Ontario universities, establishes a Standing Committee to be known as the Advisory Committee on Academic Planning (abbreviation - ACAP).

Interpretation

2. In this By-Law,

   (a) "Committee" without further specification, means the Advisory Committee on Academic Planning;

   (b) "Council" or OCGS means the Ontario Council on Graduate Studies;

   (c) "Committee of Presidents" or CPUO means the Committee of Presidents of Universities of Ontario;

   (d) "university" means a provincially assisted university in Ontario;

   (e) "discipline" means any branch or combination of branches of learning so designated;

   (f) "discipline group" means a body designated as such by the Committee of Presidents of the Universities of Ontario, and normally consisting, for any one discipline, of one representative from each of the interested universities;

   (g) "planning assessment" means a formal review of current and projected graduate programmes within a discipline or a group of disciplines;

   (h) "programme" signifies all aspects of a particular graduate undertaking;

   (i) "rationalization" means the arranging of graduate programmes in order to avoid undesirable duplication, eliminate waste, and enhance and sustain quality.

Membership

3. (a) The Committee shall consist of at least seven members of the professoriate in Ontario universities, some of whom shall be members of the Council.

(b) The members of the Committee shall serve for such periods of time as the Council may determine, and they shall be selected in such manner as may provide for reasonable balance both of academic disciplines and of universities.

(c) The members of the Committee shall be appointed as individuals.

Chairman

4. The Chairman of the Committee shall be named by the Council, and he shall have one vote.

Quorum

5. A majority of all members of the Committee shall constitute a quorum.

Functions

6. The functions of the committee shall be

(a) To advise OCGS on steps to be taken to implement effective provincial planning of graduate development;

(b) To promote the rationalization of graduate studies within the universities, in cooperation with the discipline groups;

(c) To recommend, through OCGS, to CPUO the carrying out of planning assessments of disciplines or groups of disciplines and to recommend suitable arrangements and procedures for each assessment;

(d) To supervise the conduct of each planning assessment approved by CPUO;

(e) To respond to requests by CPUO to have a discipline assessment conducted by proposing suitable arrangements;

(f) To submit to CPUO the reports of the assessments together with any recommendations which the committee wishes to make. A copy of the report shall be sent to Council.

Jurisdiction

7. In order that the Committee may discharge the functions described in Section 6 above, it shall be authorized

(a) to request a university to provide such information pertaining to graduate studies as may enable the Committee to discharge its functions;

(b) to request a discipline group to provide such information as may enable the Committee to discharge its functions;

(c) to receive reports from the universities and from the discipline groups, and to comment and communicate with the universities and the discipline groups concerning such reports;

(d) to convene a meeting of any discipline group for the purpose of discussing the development to date, and proposals for the future development of graduate studies in the discipline concerned;

(e) to send one or more representatives to a meeting of a discipline group at the invitation of the discipline group;

(f) to make such suggestions to a discipline group as may be deemed appropriate to the functions of the Committee;

(g) to supervise the conduct of planning assessments, and to report thereon to the Committee of Presidents of Universities of Ontario;

(h) generally to report and to make recommendations to the Council;

(i) to seek and receive advice from appropriate experts;

(j) to employ consultants in connection with planning assessments.

Procedures

8. The procedure to be followed by the Committee shall be as approved by the Committee of Presidents of the University of Ontario.

9. The Committee's function is solely advisory.

Effective Date

10. This By-Law shall take effect January 1971.

ACAP DISCIPLINE GROUPS AND THEIR ROLES

1. Establishment of a Group

a. When it is considered desirable to activate planning of graduate work in some discipline(s) or interdisciplinary area, COU, on the advice of OCGS, will authorize the establishment of an ACAP discipline group, if it was not already approved and included in the May, 1968 list. If it is already authorized, ACAP may decide to set it up as described in paragraph b.

b. The Executive Vice-Chairman of ACAP will then invite the executive head of each university (including Waterloo Lutheran University) either to nominate a member of the discipline group or to indicate that his university has no plans for graduate study in this discipline in the next five years or so. If a university can state no plans for future graduate work in the subject, but feels that a watching brief is desirable, it may appoint an observer to the group.

c. Changes of a university's representative are to be notified by the executive head.

d. The group shall select its own chairman.

2. Meetings

a. A discipline group may meet at the call of its chairman or in accord with its own arrangements.

b. A discipline group may be called to meet by the Executive Vice-Chairman acting for ACAP.

3. Responsibilities

a. The group is to keep under review the plans for graduate work in its discipline in Ontario, including new developments and trends in the discipline, and to make reports to ACAP on a regular basis.

b. The group may make recommendations to ACAP in connection with graduate work in its discipline when it considers it appropriate.

c. ACAP will assist the group in obtaining information and data, as mutually agreed.

d. When COU has instructed ACAP to conduct a planning assessment, the discipline group will assist and advise ACAP in determining procedures and terms of reference, will report as requested and will generally facilitate the assessment.

Approved by OCGS March 22, 1973
and by COU April 6, 1973.

APPENDIX G

CURRICULA VITARUM OF CONSULTANTS

BEST COPY AVAILABLE

HENRY EDMISON DUCKWORTH

Born Brandon, Manitoba, November 1, 1915.

BA University of Manitoba, 1935.
BSc University of Manitoba, 1936.
PhD University of Chicago, 1942.
DSc University of Ottawa, 1966;
McMaster University, 1969;
Université Laval, 1971;
Mount Allison University, 1972;
University of New Brunswick, 1972.

University of Manitoba, Assistant Professor of Physics, 1945-46.
Wesleyan University, Associate Professor of Physics, 1946-51.
McMaster University, Professor of Physics, 1951-65,
Dean of Graduate Studies, 1961-65.
University of Manitoba, Vice-President (Academic), 1965-71,
Professor of Physics, 1965-
University of Winnipeg, President, 1971-

Nuffield Foundation Travelling Fellowship, 1955.
Fellow of the Royal Society of Canada, 1954; President, 1971-72.
Fellow of the American Physical Society, 1954.

Publications:

Mass spectroscopy, 1958.
Electricity and Magnetism
Little Men in the Unseen World
and various research articles

Address: Office of the President
University of Winnipeg
Winnipeg, Manitoba.

811 117

VAN AUSTIN HARVEY

Born Hankow, China, April 23, 1926.

BA	Occidental College, 1948.
BD	Yale University, 1951.
PhD	Yale University, 1957.
D Humanities	Occidental College, 1964.

Princeton University, 1954-58, Instructor of religion, 1954-55
Lecturer, 1955-56,
Assistant Professor, 1956-58.
Southern Methodist University, Perkins School of Theology, 1958-68
Assistant Professor, 1958-62
Associate Professor, 1962-65,
Professor, 1965-68,
Chairman graduate faculty of religion, 1964-66.
University of Pennsylvania, 1968- , Professor of Religious Thought, 1968-
Chairman, Department of Religious Thought, 1971-.

Bollinger fellow, University of Marburg, 1960-61.
Guggenheim fellow, Oxford University, 1966-67, 1972-73.

Publications:

A Handbook of Theological Terms, 1964.
The Historian and the Believer, 1966.
and articles in journals.

Address: Department of Religious Thought
University of Pennsylvania
Philadelphia, Pennsylvania.

RODERICK NINIAN SMART

Born May 6, 1927.

BA Oxford University, 1951.
MA Oxford University, 1953.
BPhil Oxford University, 1954.
Hon HLD Loyola University (Chicago), 1970.

University College of Wales, 1952-55.
Assistant Lecturer in Philosophy, 1952-55,
Lecturer, 1955.
Yale University, Visiting Lecturer in Philosophy, 1955-56.
University of London, Lecturer in History and Philosophy of Religion, 1956-61.
University of Birmingham, H. G. Wood Professor of Theology, 1961-67.
University of Lancaster, Professor of Religious Studies, 1967-.

Banaras Hindu University, Visiting Lecturer, summer 1960.
University of Delhi, Teape Lecturer, 1964.
University of Wisconsin, Visiting Professor of Philosophy and History, 1965.
Princeton University, Visiting Professor of Religion and Senior Fellow of Council of the Humanities, 1971.
University of Otago, (New Zealand), Visiting Professor, 1972.

Publications:

Reasons and Faiths, 1958.
A Dialogue of Religions, 1950, reissued as World Religions: A Dialogue, 1966.
Historical Selections in the Philosophy of Religion, 1962.
Philosophers and Religious Truth, 1964, rev. edn. 1969.
Doctrine and Argument in Indian Philosophy, 1964.
The Yogi and the Devotee, 1968.
Secular Education and the Logic of Religion, 1968.
The Religious Experience of Mankind, 1969. British edn. 1971.
The Concept of Worship, 1972.

Address: Department of Religious Studies
Cartmel College
University of Lancaster
Bailrigg, Lancaster LA1 4YL
England.

APPENDIX H

CORRESPONDENCE WITH THE DEPUTY MINISTER OF EDUCATION

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ADVISORY COMMITTEE ON ACADEMIC PLANNING
Ontario Council on Graduate Studies

Professor M. A. Preston
Executive Vice-Chairman

COUNCIL OF ONTARIO UNIVERSITIES
130 ST. GEORGE STREET, SUITE 8039
TORONTO, ONTARIO M5S 1T4
(416) 920-6865

January 15, 1974

Mr. G. H. Waldrum,
Deputy Minister,
Ministry of Education,
Mowat Block, Queen's Park,
Toronto, Ontario M7A 1L2.

Dear Mr. Waldrum,

As you know, the Council of Ontario Universities, through its affiliate the Ontario Council on Graduate Studies, has instructed the Advisory Committee on Academic Planning to conduct a series of discipline planning assessments. Broadly speaking, the goal of each assessment is to produce a plan for graduate work in that discipline for the next five to ten years.

One of the planning studies is in religious studies. ACAP is working with what we call a "discipline group" - one representative from each university - in the planning study, but the fundamental report and recommendation will be the work of a consultant team.

The consultants for the religious studies planning assessment are: Professor N. Smart, University of Lancaster; Professor V. Harvey, University of Pennsylvania and Dr. H. Duckworth, University of Winnipeg.

In making recommendations on graduate work in religious studies, they feel it is very important to consider evolving government policy in the field of religion in particular in the field of world religions, in the Ontario high school system. The consultants are aware that there is a new approach to this whole subject. However they have had very mixed reports on the degree to which a syllabus on world religions has actually been implemented in the high schools.

They are also concerned to know whether the high schools are likely to hire specialists in the field of religious studies or whether they second people full-time and part-time for master's courses in religious studies.

As you can appreciate, the whole question of new master's programmes and enrolment projections is considerably affected by the answers to these questions.

Any help you can give will be greatly appreciated.

Yours sincerely,

M. A. Preston

S421

Ontario

Office of the
Deputy Minister

Ministry of
Education

416/965-2605

Mowat Block
Queen's Park
Toronto Ontario

January 22, 1974.

Dear Professor Preston:

I have your letter in which you indicate that a religious studies planning assessment is being carried out in the field of World Religions.

The World Religions guideline made its appearance in October, 1971. It provided official approval for the introduction of credit courses in the Senior Division of the secondary schools. During the first full year of its operation (1972-73) 107 secondary schools offered a World Religions course. The total student enrolment was 5,251. In the majority of schools, one teacher in each school assumed the responsibility for teaching the course. During the present school year, about 150 secondary schools are offering the World Religions course.

The evidence at the moment would indicate a continuing increase in the number of schools offering such a program. It is thought, however, that it will be several years before World Religions is offered in all the secondary schools of this province. The early reports indicate that the World Religions course has been well received by students, teachers, and the general public.

There is no plan at the moment to proceed with the development of a Type A Certificate in World Religions. Teachers who are teaching the World Religions course, or those who are planning to teach such a program, are encouraged to enrol in religious studies courses offered by universities.

January 22, 1974.

It is difficult to project the number of teachers who might choose to embark upon a graduate program in World Religions. I do believe that the growing popularity of such a course will provide an impetus for teachers to embark upon such graduate studies.

Yours sincerely,

G. H. Waldrum

G. H. Waldrum,
Deputy Minister of Education.

Professor M. A. Preston,
Executive Vice-Chairman,
Advisory Committee on Academic Planning,
Ontario Council on Graduate Studies,
130 St. George Street, Suite 8039,
Toronto, Ontario.
M5S 2T4